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# NEW LATIN READER,

CONTAINING

THE LATIN TEXT FOR THE PURPOSE OF RECITATION;

ACCOMPANIED WITH

## A KEY,

CONTAINING

THE TEXT, A LITERAL AND FREE TRANSLATION,

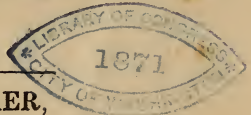
ARRANGED

IN SUCH A MANNER AS TO POINT OUT THE DIFFERENCE BETWEEN THE LATIN AND THE ENGLISH IDIOMS.

FOR THE USE OF BEGINNERS IN THE STUDY OF THE

### Latin Language.

BY S. C. WALKER,  
Philadelphia.



BOSTON,  
RICHARDSON AND LORD.  
1829.

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1829

DISTRICT OF MASSACHUSETTS, *to wit:*

*District Clerk's Office.*

BE IT REMEMBERED, That on the ninth day of June, A. D. 1829, in the fifty-third year of the Independence of the United States of America, MELVIN LORD, of the said district, has deposited in this office the title of a book, the right whereof he claims as proprietor, in the words following, *to wit:*

"The New Latin Reader, containing the Latin Text for the purpose of recitation; accompanied with a Key, containing the text, a literal and free translation, arranged in such a manner as to point out the difference between the Latin and the English Idioms. For the use of beginners in the study of the Latin Language. By S. C. Walker, Philadelphia."

In conformity to the Act of the Congress of the United States, entitled "An Act for the encouragement of Learning, by securing the copies of Maps, Charts and Books, to the Authors and Proprietors of such copies, during the times therein mentioned;" and also to an Act entitled "An Act supplementary to an Act, entitled, An Act for the encouragement of Learning, by securing the Copies of Maps, Charts, and Books, to the Authors and Proprietors of such Copies during the times therein mentioned; and extending the benefits thereof to the Arts of Designing, Engraving and Etching Historical and other Prints."

JNO. W. DAVIS, *Clerk of the District of Massachusetts.*

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## PREFACE.

THE number of branches esteemed necessary for a polite education has, of late years, greatly increased. Subjects connected with the more abstruse sciences have been classified and simplified, so as to be brought within the compass of a common intellect, and of the youthful period of life. The modern languages of Europe are daily claiming more and more of our attention.

These changes, though they have by no means diminished the usefulness of the ancient languages, have taken from youth a great portion of that time, which formerly was so liberally allotted to the study of them. A shorter method of learning the Latin language is needed to meet this new emergency. It is the object of this work to furnish a method by which the Latin may be learned at an early age, and the riper years of the pupil be reserved for the studies that belong to them. The difference between the Latin and the English idioms—the difficulty of remembering all the inflexions of the nouns, adjectives, and verbs—and the inverted order of words peculiar to the Romans—are obstacles too great to be encountered all at once. We must engage with them singly.

One of the most successful in obviating these difficulties was Du Marsais, Professor of languages at the University of Marseilles. He published in 1731 his lecture on *Interlined Translations*. His system has been confirmed by experience, and is now used in some of the first universities in Europe. An improvement upon the system of Du Marsais has been lately made by Mr. A. Bolmar, of Philadelphia, and it is on his improved system that the following work has been prepared. The merits which it claims are these.

1. It gives the pupil an exact knowledge of the *literal meaning* of each root in the original.
2. By means of the prepositions and auxiliaries, it gives the meaning of each root as modified by *inflexion*.
3. It gives a translation of *phrases* or *idioms*, by which the true import of the original, and the difference of the idioms are learned with precision.
4. The Latin words are arranged after the English order in the Key.

5. The pupil is required to recite from the *pure Latin text*, and is therefore obliged to prepare his lessons with care and diligence, and to compare together the Latin and English arrangements of words.

It is almost needless to mention, that the system of Hamilton furnishes only the first three of these advantages, and that the want of the other two renders his method completely inefficient, and frustrates the object he had proposed to himself.

The following method is usually pursued in teaching from interlined translations.

The pupil begins to translate and to study Latin Grammar at the same time. He is directed to study for each recitation, a small lesson in Grammar, and, by the aid of the Key, to prepare for translation a suitable portion of the Latin text. To assist him in learning to spell the Latin words and to remember their meaning, he is required to transcribe into a small copy book as much of the lesson as possible, writing first a Latin word, then its meaning in English, and so on. The Instructor examines the copy book from time to time to see that it is faithfully executed.

At recitation, the pupil is examined in the Latin Grammar—then he reads the pure Latin text with attention to pronunciation—then gives a literal translation of each word of the original, in the order of the Key—then gives a translation of the *phrases* and idioms, also prepared from the Key.

 Observe that the pupil always recites from the pure Latin text, and uses the Key only in *preparing* his lessons.

After the pupil has in this manner gone through the Grammar and perhaps half way through the Latin Reader, he is to have frequent exercises in the *inflections* of *nouns*, *adjectives*, and verbs, to be prepared from the Grammar by the aid of a *Dictionary* or *Vocabulary*. Before he has finished the Latin Reader, he will be prepared for exercises in the application of the rules of Syntax.

To conclude, the author offers this little work to the public with the belief that it will help pupils of eight or ten years of age to acquire the rudiments of the Latin tongue with greater ease, rapidity, and precision, than they can be acquired by most of the ordinary methods.

*Philadelphia, June 1, 1829.*

# KEY

TO

## THE NEW LATIN READER.

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### PART FIRST.

#### *The Nominative and the Verb.*

##### ADAM, RULE 1.

##### ROSS, RULE 2.

Ego audio. Tu amas. Pater monet. Nos scribimus.  
*I hear. Thou lovest. The father advises. We write.*

Vos dicitis. Reges regunt. Mater amat. Musa  
*Ye speak. The kings rule. The mother loves. The muse*

canit. Ego lego. Honores placent. Vos auditis.  
*sings. I read. Honours please. You hear.*

Puer legit. Tu vocas. Liber docet. Deus videt.  
*The boy reads. Thou callest. The book teaches. God sees.*

Nos speramus. Res placet. Manus dat. Fata  
*We hope. The thing pleases. The hand gives. The fates*

vocant. Labor vincit. Canis currit. Umbræ cadunt.  
*call. Labour conquers. A dog runs. The shadows fall.*

Pugna nocet. Mors terret. Pisces nant. Amor  
*A fight hurts. Death affrights. Fishes swim. Love*

crescit. Manus tangunt. Sol lucet. Tempus fugit.  
*increases. The hands touch. The sun shines. Time flies.*

Hyems venit. Aves volant. Mors venit. Umbræ  
*Winter comes. Birds fly. Death comes. The shadows*

fugiant. Canes latrant. Aqua fluit. Studia delectant.  
*flee. Dogs bark. Water flows. The studies delight.*

Nubes fugiant. Arbor crescit. Ego eram. Sylva  
*Clouds flee. The tree grows. I was. The wood*

stabat. Aquila volabat. Musa canebat. Luna fulgebat.  
*stood. An eagle flew. A muse sung. The moon shone.*

Vos dormiebatis. Milites pugnabant. Arma sonabant.  
*You slept. The soldiers fought. Arms resounded.*

Ego videbo. Via lædet. Deus dabit. Tu bibes.  
*I shall see. The way will hurt. God will give. Thou wilt drink.*

Ignis uret. Arbores crescent. Tempus erit. Tu  
*Fire will burn. The trees will grow. Time will be Thou*

clamabis. Tempora venient. Viator cantabit. Bella  
*will shout. The times will come. The traveller will sing. Wars*

erunt. Nos canemus. Uva pendebit. Juvenes  
*will be. We will sing. The grape will hang. The youths*

venient. Ego vidi. Troja fuit. Fortuna dedit.  
*will come. I have seen. Troy has been. Fortune has given.*

Prata bibêrunt. Culpa nocuit. Avis cecinit.  
*The meadows have drunk. The fault has hurt. The bird has sung.*

Ego non juravi. Tu lusisti satis. Ego veni, ego  
*I <sup>2</sup>not <sup>1</sup>have <sup>3</sup>sworn. Thou hast played enough. I came, I*

vidi, ego vici. Bellum fuerat. Umbra fugerat.  
*saw, I conquered. The war had been. The shadow had fled.*

Hostis venerat. Pueri legerant. Tu dixeras.  
*The enemy had come. The boys had read. Thou hadst said.*

Cicero scripserat. Hannibal jurabat. Dentes momorderant.  
*Cicero had written. Hannibal swore. The teeth had bitten.*

Ego risero. Hora venerit. Canes  
*I shall have laughed. The hour will have come. The dogs*

cucurrerint. Ætas fugerit. Pomum ceciderit.  
*will have run. Age will have fled. The apple will have fallen.*

Nos ambulaverimus. Milites pugnaverint. Surge  
*We shall have walked. The soldiers will have fought. Rise*

tu. Legito ille. Studete vos. Disce tu,  
*thou. (Let read he)—let him read— Study ye. Learn thou,*

aut discede tu. Currito equus. Canes latranto.  
*or depart thou. <sup>2</sup>Let <sup>4</sup>run <sup>1</sup>the <sup>3</sup>horse. <sup>2</sup>The <sup>3</sup>dogs <sup>1</sup>let <sup>4</sup>bark.*

Pueri scribunto. Manus laboret.  
<sup>2</sup>The <sup>3</sup>boys <sup>1</sup>let <sup>4</sup>write. (The hand may labour)—let the hand labour.—

Sit lux. Sol fulgeat.  
 (May be)—let there be— light. (The Sun may shine)—let the Sun

Tempus veniat Philomela  
 shine.— The time (may come)—let the time come.— (Philomela)

cantaret. Troja staret. Pomum  
 —the nightingale— might sing. Troy might stand. The apple

penderet. Luna micaret. Oculus viderit.  
*might hang. The moon might shine. The eye may have seen.*

Canes latraverint. Domus steterit. Miles  
*The dogs may have barked. The house may have stood. The soldier*

pugnavisset. Lepores cucurrissent. Canes  
*might have fought. The hares might have run. The dogs*

momordissent.  
*might have bitten.*

Vox auditur. Ille laudatur. Hostis vincitur.  
*A voice is heard. He is praised. The enemy is conquered.*

Tempora mutantur. Vinum bibitur. Tu doceris.  
*The times are changed. The wine is drunk. Thou art taught.*

Carmina leguntur. Flos carpitur. Fabula narratur.  
*Songs are read. The flower is plucked. The fable is related.*

Pueri ducuntur. Aqua fundebatur. Portæ  
*The boys are lead. Water was poured out. The gates*

pandebantur. Verba legebantur. Bella parabantur.  
*were opened. The words were read. Wars were prepared.*

Domus ædificabitur. Fabulæ narrabuntur. Epistola  
*The house will be built. Fables will be related. A letter*

mittetur. Vos culpabamini. Leges sunt datæ. Folia  
*will be sent. Ye were blamed. Laws are—were—given. Leaves*

erant sparsæ. Litera scribetur. Naves  
*(were)—had been—scattered. The letter will be written. The ships*

sunt mersæ. Hostes erunt  
*(are)—were—drowned. The enemies (were)—had been—*

victi. Nos erimus missi. Vinum erit  
*conquered. We shall (be)—have been—sent. Wine will (be)*

bibitum. Industria laudator.  
*—have been—drunk. <sup>2</sup>Industry <sup>1</sup>let <sup>3</sup>be <sup>4</sup>praised.*

Fures puniuntur. Præmia dentur.  
*<sup>2</sup>The <sup>3</sup>thieves <sup>1</sup>let <sup>4</sup>be <sup>5</sup>punished. Rewards (may be given—let*

rewards be given. Panis ematur.  
*Bread (may be purchased)—let bread be*

Pecunia solvatur.  
*purchased.—The money (may be payed)—let the money be payed.—*

Caseus premeretur. Ego veherer. Caput  
*Cheese might be pressed. I might be carried. The head*

|                   |                                        |               |
|-------------------|----------------------------------------|---------------|
| tegeretur.        | Miles                                  | sit           |
| might be covered. | The soldier (may be)—might have been—  |               |
| victus.           | Hostes                                 | essent capti. |
| conquered.        | The enemy might (be)—have been— taken. |               |

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### The Substantive and the Adjective.

ADAM, R. 2.

ROSS, R. 1.

|                                                       |                                                                         |                                |           |
|-------------------------------------------------------|-------------------------------------------------------------------------|--------------------------------|-----------|
| Invida ætas                                           | fugit.                                                                  | Fugaces anni                   | labuntur. |
| Envious (age)—time—                                   | flies.                                                                  | The fleeting years glide away. |           |
| Acris hyems                                           | solvitur.                                                               | Scripta litera                 | manet.    |
| The severe winter                                     | is dissolved.                                                           | A written letter remains.      |           |
| Irreparabile tempus                                   | fugit.                                                                  | Ver erat æternum.              | Glacialis |
| Irretrievable time                                    | flies.                                                                  | The spring was eternal.        | Icy       |
| hyems venit.                                          | Vetus sylva                                                             | stabat.                        | Nostra    |
| winter comes.                                         | The ancient wood was standing.                                          |                                | Our       |
| corpora vertuntur.                                    | Culpa est tua.                                                          | Dira bella                     |           |
| bodies are turned.                                    | The fault is thine.                                                     | Dire wars                      |           |
| parantur.                                             | Est nulla mora.                                                         | Dum atra                       | nox       |
| are prepared.                                         | There is no delay.                                                      | While (black)—dark—night       |           |
| sinit tu fuge.                                        | Voluptas est brevis.                                                    | Bellum est                     |           |
| permits do thou flee.                                 | Pleasure is short.                                                      | War is                         |           |
| dubium.                                               | Parvæ res crescunt.                                                     | Brevis cœna                    | juvat.    |
| doubtful.                                             | Small things grow.                                                      | A short supper (helps)         |           |
|                                                       | Mora est non tuta.                                                      | Nox est frigida.               |           |
| —pleases.—                                            | Delay is not safe.                                                      | The night is cold.             |           |
| Iter ex Galliâ                                        | fuit non tutum.                                                         | Via est brevis.                |           |
| The way from Gaul was not safe. The way is short.     |                                                                         |                                |           |
| Nix jacet alta.                                       | Omnis spes est in Deo.                                                  | Avarus                         |           |
| The snow lies deep. All hope is in God. An avaricious |                                                                         |                                |           |
| homo semper eget.                                     | Boni homines sunt rari.                                                 | Omne nemus                     |           |
| man always wants. Good men are rare. Every grove      |                                                                         |                                |           |
| virebit.                                              | Torrida ætas jam venit.                                                 | Atra cura                      |           |
| will be green.                                        | The burning summer <sup>2</sup> now <sup>1</sup> has <sup>3</sup> come. | Black care                     |           |
| sedet post equitem.                                   | Una serena dies venit                                                   | post                           |           |
| sits behind the horseman.                             | One serene day has come                                                 | after                          |           |
| pluvias.                                              | Certus amicus cernitur in                                               | incertâ re.                    |           |
| the rains.                                            | A sure friend is seen in an uncertain thing.                            |                                |           |

*The Accusative after the Verb.*

ADAM, R. 18.

ROSS, R. 28.

Deus regit mundum. Ego amo te. Nauta secat  
*God rules the world. I love thee. The sailor cuts*

mare. Spes alit agricolas. Autumnus effundit  
*the sea. Hope nourishes the husbandman. The Autumn pours forth*

fruges. Ignis urit domos. Spina armat rosas.  
*fruits. Fire burns the houses. The thorn arms the roses.*

Navita permutat merces. Medicina dat salutem.  
*The sailor exchanges merchandise. Medicine gives health.*

Furor ministrat arma. Ego expecto tuas literas. Vulnera  
*Fury furnishes arms. I expect thy letters. Wounds*

poscunt medicinam. Questus levat dolores. Inertia  
*demand medicine. Gain lightens pains. Idleness*

consumit corpus. Equus carpit gramen. Sylva  
*consumes the body. The horse crops grass. The wood*

spargit frondes. Æmulatio alet ingenia. Avis  
*scatters leaves. Emulation nourishes the geniuses. The bird*

ponit nidum. Ego sequor te. Deus dat vitam. Ego  
*places the nest. I follow thee. God gives life. I*

vitavi culpam. Deucalion jactavit lapides. Ego feram  
*have avoided blame. Deucalion threw stones. I will bear*

dona. Ego amabo te. Ego perdidit diem. Nostra  
*gifts. I shall love thee. I have lost a day. Our*

patria delectat nos. Doctrina parat virtutem. Ludus  
*country delights us. Learning prepares virtue. Play*

genuit certamen. Aurora reducit diem. Si tu  
*has produced a quarrel. Aurora brings back day. If thou*

amas me venito ad me. Sol dabit signa. Ventus  
*lovest me come to me. The sun will give signs. The wind*

agit nubes. Apis amat flores. Ego legi tuas  
*drives the clouds. A bee loves flowers. I have read thy*

litteras. Ficus ornat arborem. Disce tu prima  
*letters. The fig adorns the tree. Learn thou the first*

elementa. Parva negotia decent parvum hominem  
*elements. Small things become a small man.*

Semiramis condidit Babyloniam. Dido condidit Car-  
*Semiramis built Babylon. Dido built Car-*

thaginem. Cervus fugit lupum. Tumulus tegit ossa.  
*thage. The stag avoids the wolf. The tomb covers the bones.*

Littus habet conchas. Anchora tenet navem.  
*The sea shore has shell-fish. The anchor holds the ship.*

Perde tu nihil. Terra parit flores. Dives homo  
*Lose thou nothing. The earth produces flowers. The rich man*

dat munera. Lusus habet finem. Autumnus dat  
*gives gifts. Play has an end. The autumn gives*

poma. Ver præbet flores. Alexander fugavit  
*apples. The spring furnishes flowers. Alexander defeated*

Darium. Brutus occidit Cæsarem. Ego odi  
*Darius. Brutus slew Cæsar. I (have hated)—hate—*

profanum vulgus. Ego venabor acres apros. Ego  
*the profane rabble. I will hunt the swift wild boars. I*

canam nulla carmina. Castra juvant multos.  
*will sing no songs. Camps (help)—please—many.*

Avarus homo quærit opes. Ego non timeo lethum.  
*The avaricious man seeks wealth. I <sup>3</sup>not <sup>2</sup>do <sup>4</sup>fear death.*

Labor vincit omnia negotia. Omnes homines colunt  
*Labour conquers all things. All men cherish*

aurum. Tu paras acrem militiam. Mors poscit  
*gold. Thou preparest severe warfare. Death demands*

omnia negotia. Domat tu avidum spiritum. Torva  
*all things. Subdue \*thou a covetous spirit. A stern*

læna sequitur lupum. Terra educat malum  
*lioness follows a wolf. The earth nourishes the wicked*

hominem. Vince tu tuam iram. Spes dat vires.  
*man. Conquer \*thou thy anger. Hope gives strength.*

Luna præbebat tremulum lumen. Sylva stat  
*The moon afforded a trembling light. The wood stands*

per multos annos. Ego accepi tuam epistolam.  
*through many years. I have received thy letter.*

Dædalus movit suas alas. Icarus deseruit suum  
*Dædalus has moved his wings. Icarus deserted his*

patrem. Ninus fundavit Assyrium imperium. Alex-  
*father. Ninus founded the Assyrian empire. Alex-*

ander fundavit Græcum imperium. Cyrus fundavit  
*ander founded the Greek empire. Cyrus founded*

Persicum imperium. Romulus fundavit Romanum  
*the Persian empire. Romulus founded the Roman*

imperium. Aureus sol regit mundum. Quinque zonæ  
*empire. The golden sun rules the world. Five zones*

tenent cælum. Quercus tendit ingentes ramos.  
*hold heaven. The oak extends great branches.*

Romulus creavit centum Senatores. Numa gessit nullum  
*Romulus created a hundred Senators. Numa waged no*

bellum. Mors non terret sapientem hominem.  
*war. Death <sup>2</sup>not <sup>1</sup>does <sup>3</sup>affright the wise man.*

Veritas non offendit me. Ego agam  
*Truth <sup>2</sup>not <sup>1</sup>does <sup>3</sup>offend me. I will (do)—transact—*

tuum negotium, sicut ego debeo. Tua  
*thy business, (so as)—as— I (owe)—ought.— Thy*

benignitas ditavit me. Raro pœna deseruit  
*kindness has enriched me. Seldom <sup>2</sup>punishment <sup>1</sup>has <sup>3</sup>deserted*

scelestum hominem. Tumidus fluvius rigat arva.  
*the wicked man. The swelling river waters the fields.*

Mercator reficit quassas naves. Cura sequitur  
*The merchant repairs the shattered ships. Care follows*

crescentem pecuniam. Aurum polluit avidas  
*increasing (money)—wealth.— Gold has polluted covetous*

mentes. Nauta videt turgidum mare. Mollis pax  
*minds. The sailor sees the swelling sea. Mild peace*

colit arva. Fulmina feriunt summos montes.  
*cultivates the fields. Lightnings strike the highest mountains.*

Atra nubes condidit Lunam. Phœbus  
*A dark cloud has hidden the moon. (Phebus)—the sun—*

rediens fugat astra. Sol decedens  
*returning (makes flee)—conceals—the stars. The sun departing*

duplicat crescentes umbras.  
*doubles the growing shades.*

Tres Horatii vicêrunt tres Curiatios. En !  
*The three Horatii conquered the three Curiatii. Behold !*

quò discordia perduxit miseros cives. Miltiades  
*whither discord has led the wretched citizens. Miltiades*

vicit Persas. Tempus fert omnia negotia.  
*conquered the Persians. Time bears away all things.*

Mora dat vires; mora percoquet teneras uvas.  
*Delay gives strength; delay ripens the tender grapes.*  
 Spectato tu mentem non frontem hominis.  
*Regard thou the mind not the front of a man.*

---

*Substantives agreeing in Case.*

ADAM, R. 1.

ROSS, R. 10.

Xerxes, Persicus rex, invasit Græciam. Philippus,  
*Xerxes, the Persian king, invaded Greece. Philip,*  
 Macedonicus rex, vicit Athenienses. Cornelius  
*the Macedonian king, conquered the Athenians. Cornelius*  
 Gallus, Romanus eques occidit se ipsum. Nos  
*Gallus, a Roman knight, slew himself \*self. We*  
 consules desumus. Pastor Corydon ardebat  
*consuls are wanting. The shepherd Corydon (burned for)*  
 Alexin.  
*loved— Alexis.*

---

*The same Case after the Verb as before it.*

ADAM, R. 15.

ROSS, R. 3, & 5.

Ira est brevis furor. Virtus est optima nobilitas.  
*Anger is a short insanity. Virtue is the best nobility.*  
 Ego eram vester dux. Inertia est vitium. Natura est  
*I was your leader. Idleness is a vice. Nature is*  
 optimus dux. Virtus est sua merces. Ego sum non  
*the best leader. Virtue is its own reward. I am not*  
 pastor. Sapiens homo est Rex. Cicero habebatur  
*a shepherd. A wise man is a king. Cicero was held*  
 disertus. Exercitatio est optimus  
*—considered— eloquent. (Exercise)—practice— is the best*  
 magister. Fames est optimus coquus. Parsimonia est  
*master. Hunger is the best cook. Frugality is*  
 magnum vectigal. Alexander vocabatur magnus.  
*a great revenue. Alexander was called great.*  
 Conscientia est grave pondus. Amor est credula res.  
*Conscience is a heavy weight. Love is a credulous thing.*

Verus amicus est magnus the saurus. Illa incedit  
*A true friend is a great treasure. She walks*  
 regina.  
*a queen.*

---

### The Relative.

ADAM, R. 57.

ROSS, R. 6.

*Ego* expecto literas quas tu scripsisti. Est  
*I expect the letters which thou hast written. There is*  
 Deus qui videt omnia negotia. Ille est fortis qui  
*a God who sees all things. He is brave who*  
 vincit se. Ille, quem omnes homines odêrunt,  
*conquers himself. He whom all men (have hated)*  
 est non tutus. Ille est ingratus homo qui non  
*—hate— is not safe. He is an ungrateful man who 2not*  
 reddit beneficium. Avis vitat retia quæ nimis  
*1does 3return a kindness. A bird avoids the nets which 2too 1are*  
 apparent. Is est civis qui deligit suam patriam.  
*3apparent. He is a citizen who loves his country.*

---

### Substantives governing the Genitive.

ADAM, R. 6.

ROSS, R. 11.

Amor nummi crescit. Facta ducum vivent.  
*The love of money increases. The deeds of generals will live.*  
 Necessitas est mater artium. Honor est præmium  
*Necessity is the mother of the arts. Honour is the reward*  
 virtutis. Juno erat conjux Jovis. Ego non ero  
*of virtue. Juno was the wife of Jupiter. I 2not 1will 3be*  
 causa tuæ mortis. Helena fuit causa  
*the cause of thy \*of death. Helen was the cause*  
 Trojani belli. Opes sunt irritamenta malorum  
*of the Trojan \*of war. Riches are the incitements (of evil*  
 negotiorum. Sol est lux mundi.  
*of things)—to evil.— The sun is the light of the world.*  
 Lunæ cornua decrescunt. Neptunus est  
*The moon's horns (decrease)—wane,— Neptune is*

numen aquarum. Potentia cæli est immensa.  
*the god of waters. The power of heaven is immeasurable.*

Ego videbo lacrymas meæ matris. Scipio fudit  
*I shall see the tears of my \*of mother. Scipio defeated*

Annibalis copias. Semiramis erat uxor Nini.  
*Hannibal's forces. Semiramis was the wife of Ninus.*

Jussa negotia Dei fient.  
*The (commanded things)—commands— of God will be (done)*

Romulus erat conditor Romanæ  
*—fulfilled.— Romulus was the founder of (the Roman*

urbis. Canis sequitur vestigia leporis.  
*of city)—Rome.— The dog follows the tracks of the hare.*

Miles timet sagittam hostis. Via lethi  
*The soldier fears the arrow of the enemy. The way (of)—to—*

est calcanda omnibus hominibus. Pater  
*death is to be trodden (to)—by— all \*by men. The father*

ventorum regit navem. Quis non habet  
*of winds (governs)—guides— the ship. Who 2not 1does 3have*

mille causas doloris? Ira est initium  
*4a thousand causes of grief? Anger is the beginning*

insaniæ. Stultitia est mater omnium malorum  
*of insanity. Folly is the mother of all (of evil*

negotiorum. Est vicissitudo omnium rerum.  
*of things)—evils.— There is a vicissitude (of)—in— all\*of things.*

### *The Infinitive Mood.*

ADAM, R. 30.

ROSS, R. 44.

Ego cupio videre te. Ego volui dormire. Aude  
*I desire to see thee. I wished to sleep. Dare*

tu contemnere opes. Nos possumus donare carmina.  
*\*thou to despise wealth. We can give songs.*

Sepulcrum incipit apparere. Ego poteram contingere  
*The sepulchre begins to appear. I could touch*

teneros ramos. Incipe tu cognoscere tuam matrem.  
*the tender branches. Begin thou to know thy mother.*

Memento tu finire tristitiam. Ego possum scribere  
*Remember thou to finish sadness. I can \*to write*

nihil amplius. Ego cupio venire ad te.  
 (nothing)—no— more. I desire to come to thee.

Ego possum non intelligere. Denique tu coges  
 I can not \*to understand. Finally thou wilt force

me mori. Virtus potest non amitti. Ego poteram  
 me to die. Virtue can not \*to be lost. I could

videre tua vela. Nos speramus amari. Hora  
 \*to see thy sails. We hope to be loved. (The hour)

potest non consistere. Alexander volebat  
 —time— can not \*to stop. Alexander wished

metui. Ego possum non facere plusquam Ego  
 to be feared. I can not \*to do more than I

feci. Pecunia nescit mutare naturam.  
 have done. Money (knows not)—cannot— \*to change nature.

Disce tu ferre bene magnam fortunam. Puer  
 Learn thou to bear well great fortune. 2A 3boy

discat pati angustam pauperiem. Nemo  
 (may learn)—<sup>1</sup>let <sup>4</sup>learn— to suffer narrow poverty. None

debet dici beatus ante obitum.  
 (owes)—ought— to be called happy before death.

## ADAM, R. 4.

## ROSS, R. 4.

Ego jubeo vos redire. Ego scio eum  
 I command you to return. I know (him)

flere. Tu denique coges me  
 to weep)—that he weeps.— Thou finally will force me

mori. Illi ferunt Anaxagoram, quum ejus  
 to die. They (bear)—say— that Anaxagoras, when his

filia esset mortua, dixisse, Ego sciebam  
 daughter (was dead)—had died,— \*to \*have said, I knew

me genuisse mortalem. Ille dicit  
 (me)—that I— \*to \*have begotten a mortal. He says that

litteras scribi. Torquatus jussit suam filiam  
 letters (to be)—are— written. Torquatus ordered his daughter

necari. Cæsar maluit se diligere quam  
 to be slain. Cæsar chose rather \*himself to be loved than

metui. Brevis summa vitæ vetat nos inchoare  
*to be feared. The short sum of life forbids us to undertake*  
 longam spem.  
*long hope.*

---

### Conjunctions.

ADAM, RS. 58, 19, & 60. ROSS, RS. 8, 75, & 76.

Deus solus potest esse architectus et rector cœli  
*God alone can be the architect and ruler of heaven*  
 et terræ. Justitia est virtus domina et regina  
*and of the earth. Justice is a virtue the mistress and queen*  
 omnium virtutum. Sol ruit et montes  
*of all virtues. The sun is setting and the mountains*  
 umbrantur. Ego delector dici bonus et prudens  
*are shaded. I am delighted to be called a good and prudent*  
 vir. Potentia cœli est immensa et habet  
*man. The power of heaven is immeasurable and has*  
 non finem. Accipere præstat quam facere  
*(not)—no— end. To receive is better than to do*  
 injuriam. Voluptas animi est major quam  
*an injury. The pleasure of the mind is greater than*  
*voluptas corporis. Tuus honos, tuum*  
*(the pleasure)—that— of the body. Thy honour, thy*  
 nomenque, tuæ laudesque manebunt. Neque  
*name and, thy praises and shall remain. Neither*  
 paupertas, neque mors, neque vincula terrent sapientem  
*poverty, nor death, nor chains affright a wise*  
 virum. Juno erat soror et conjux Jovis. Erat  
*man. Juno was the sister and wife of Jovis. It was*  
 nox et luna fulgebat. Marius et Sylla gesserunt  
*night and the moon shone. Marius and Sylla waged*  
 civile bellum. Vis mortis rapuit et  
*a civil war. The force of death has carried off and*  
 rapiet gentes. Ulysses erat non formosus sed ille  
*will carry off nations. Ulysses was not beautiful but he*  
 erat facundus.  
*was eloquent.*

*Genitive after Adjectives.*

ADAM, RS. 8, 10, &amp; 11. ROSS, RS. 13, 14, &amp; 15.

Quid est causæ? Nihil erat reliqui negotii.  
*What is \*of the cause? Nothing was \*of left \*thing.*

Gloria habet plus molestiæ quam voluptatis. Quid est  
*Glory has more \*of anxiety than \*of pleasure. What is*  
 rei? Cicero habuit minus fortitudinis quam Julius  
*\*of the matter? Cicero had less \*of fortitude than Julius*

Cæsar habuit. Ille est testatus se fuisse  
*Cæsar \*had. He \*is testified (himself)—that he— (to have been)*

passum nihil damni. Plus argenti  
*—had— suffered (nothing)—no— \*of loss. More \*of silver*

quam auri inveniebatur. Justus vir est tenax  
*than \*of gold was found. The just man is tenacious*

sui propositi. Vir peritus juris  
*of his aim. The man skilled (of)—in— justice*

legumque laudat agricolam. Ejus animus  
*(of)—2in— 3laws 1and 4praises the husbandman. His mind*

est insolens malarum artium. Ille erat  
*is unused (of)—to— wicked \*of arts. He was*

servantissimus æqui negotii. Ille adhibuit  
*very observant of (equal of thing)—equity.— He admitted*

nullum amicum suorum amicorum in suum consilium.  
*none \*friend of his \*of friends (in)—into— his counsel.*

Quis eorum est non egregius? Homerus erat princeps  
*Who of them is not eminent? Homer was the prince*

poetarum. Omnium Romanarum, Cicero erat optimus  
*of poets. Of all the Romans, Cicero was the best*

orator. Calumnia est nocentissima res omnium rerum.  
*orator. Calumny is the most hurtful \*thing of all things.*

*Dative after Adjectives.*

ADAM, R. 12.

ROSS, R. 16, &amp; 17.

Dictum est (sat)—satis— sapienti homini. Fortuna  
*A word is sufficient for a wise \*for man. Fortune*

est simillima vento. Quis est amicior quam frater  
*is very like to the wind. Who is more friendly than a brother*

fratri ? (Nil)—nihil— fuit unquam sic impar  
 to a brother? (Nothing)—no one— was ever so unequal  
 sibi. Via lethi est calcanda semel  
 to himself. The way of—to—death is to be trodden once  
 omnibus. Tu fuisti fidelior illi quam mihi.  
 (to)—by— all. Thou hast been more faithful to him than to me.  
 Tua amicitia est grata mihi.  
 Thy friendship is grateful to me.

---

### *Ablative after Adjectives.*

ADAM, R. 13.

ROSS, R. 20.

Disce tu esse contentus parvo negotio. Illi soli  
 Learn thou to be contented with little \*thing. They alone  
 sunt digni honore, qui sunt præditi virtute.  
 are worthy (\*with)—of—honour, who are endued with virtue.  
 Musa vetat virum dignum laude, mori.  
 The Muse forbids the man worthy (with)—of—praise, to die.

---

### *The Comparative Degree.*

ADAM, R. 61.

ROSS, R. 19.

Quid est fœdus avaritiâ? Nihil est  
 What is more disgraceful than \*with avarice? Nothing is  
 carius mihi tuâ amicitia. Nullus locus  
 more dear to me than \*with thy \*with friendship. No place  
 debet esse carior nobis nostrâ patriâ.  
 (owes)—ought— to be dearer to us than \*with our \*with country.  
 Argentum est vilius auro, aurum virtutibus.  
 Silver is cheaper than \*with gold, gold than virtue.  
 Facta sunt difficiliora dictis.  
 Deeds are more difficult than \*with sayings.

---

### *The Cause, Manner, or Instrument.*

ADAM, R. 59.

ROSS, R. 55.

Mundus administratur providentiâ Dei. Ille est  
 The world is administered by the providence of God. He is  
 optimus qui urgetur minimis vitiis. Boni homines  
 best who is urged by fewest \*by faults. The good \*men

oderunt                      peccare amore virtutis.                      Secundæ  
*(have hated)—hate— to sin from love of virtue. (Prosperous*  
 res                                      ornantur                      virtute.  
*things)—prosperity— (are)—is— adorned by virtue.*

---

### *Ablative Absolute.*

ADAM, R. 62.

ROSS, R. 65.

Nos quæramus                      seria negotia, ludo amoto.  
*(We may seek)—let us seek— serious things, play being (removed)*  
 Illo                                      redeunte, nos omnes lætabimur.  
*—laid aside.— (Him)—he— returning, we all shall rejoice.*  
 Hyeme appropinquante, plurimis suorum militum  
*Winter approaching, very many of their soldiers*  
 amissis, hostes cedunt. Darius octoginta millibus  
*having been lost, the enemies yield. Darius, eighty thousand*  
 hominum amissis, trepidus refugit.  
*\*of men having been lost, fearful fled.*

---

### *The Genitive after Verbs.*

ADAM, RS. 15, 16, &amp; 29.

ROSS, RS. 23, 24, &amp; 40.

Est officium adolescentis revereri homines majores  
*It is the duty of a youth to revere 2men (greater)*  
 natu. Non fuit pars veteris instituti  
*—1older— \*by \*birth. Not it was the part of ancient \*of custom*  
 cremare mortuos. Miserere tu tuorum civium. Ille  
*to burn the dead. Pity\* thou \*of thy \*of citizens. He*  
 satagit suarum rerum. Mors miseretur sortem  
*is busy (of)—with— his \*of affairs. Death pities \*the \*lot*  
 nec divitum nec pauperum. Interest omnium  
*neither \*of the rich nor \*of the poor. It concerns \*of all*  
 juventutem probe institui.  
*that youth 2well \*to 1be 3educated.*

---

### *Verbs governing the Dative.*

ADAM, R. 17.

ROSS, R. 27 &amp; 25.

Omnes antiquæ gentes paruerunt regibus.                      Ætas  
*All the ancient nations obeyed \*the kings. Age*

succedit ætati. Omnia negotia parent divitiis. Mitia  
*succeeds to age. All things obey \*to riches. 3Mellow*

poma sunt nobis. Mors Publii  
*4apples (are to us)—1we 2have.— The death of Publius*

Clodii non modo non profuit sed etiam  
*\*of Clodius not only 2not (profited)—1did 3profit— but even*

obfuit Miloni.  
*injured \*to Milo.*

### *Verbs governing the Ablative.*

ADAM, R. 20 & 22. ROSS, R. 37 & 38.

Opus est nobis tuâ auctoritate. Nunc  
*(Need is to us)—we need— \*by thy \*by authority. Now*

opus est nobis tuo consilio, amore, et  
*(need is to us)—we need— \*by thy \*by counsel, \*by love, and*

fide. Vacare culpâ est maximum solatium. Tu  
*\*by faith. To be free from fault is a very great comfort. Thou*

sic utere præsentibus voluptatibus ut tu non noceas  
*thus use \*by present pleasures that thou 2not 1mayest 3hurt*

futuris voluptatibus.

*\*to future (pleasures)—ones.—*

### *Genitive and Ablative.*

ADAM, R. 7 & 14. ROSS, R. 12 & 21.

Hæc terra est ferax Cereris  
*This (earth)—land— is fruitful (of)—in— (Ceres)—corn—*

multoque feracior uvis. Hic vir est probi  
*2much 1land more fruitful in grapes. This man is of an upright*

ingenii. Sentinus fuit adolescens eximiâ  
*disposition. Sentinus was a youth (by)—of— eminent*

spe summæ virtutis. Themis-  
*\*by (hope)—promise—(of very high)—great— \*of virtue. Themis-*

tocles fuit tenacissimæ memoriæ.  
*tocles was of a very tenacious \*of memory.*

*Genitive and Accusative.*

ADAM, R. 23 &amp; 24.

ROSS, R. 30 &amp; 36.

Sapientes homines æstimant famam pluris pretii  
*Wise men esteem fame (of)—at—more \*of \*price*  
 quam divitias. Nos debemus facere voluptates  
*than riches. We (owe)—ought to make pleasures*  
 minimi pretii. Ego condemno meipsum inertiae.  
*of very small \*of price. I condemn myself of idleness.*  
 Adversæ res admonent homines religionis.  
*(Adverse things)—adversity— admonish men of religion.*

*Accusative and Dative.*

ADAM, R. 25.

ROSS, R. 31.

Timophanes antetulit libertatem suorum indigenarum  
*Timophanes preferred the liberty of his countrymen*  
 saluti sui patris. Nemo non potest eripere  
*to the safety of his father. (No one not)—all— can \*to take away*  
 vitam homini at nemo mortem. Hic vir  
*life (to)—from—a man but no one death. This man*  
 reddidit civitatibus leges libertatemque.  
*restored to the States laws 2liberty land.*

*Verbs governing two Accusatives.*

ADAM, R. 26.

ROSS, R. 36.

Otium docet adolescentes omnia mala negotia.  
*Idleness teaches youths all (evil things)—evils.—*  
 Augustus adeptus summum imperium Romæ docuit  
*Augustus having gained the chief power of Rome taught*  
 suos nepotes literas. Roga tu Deum bonam mentem  
*his grandsons letters. Ask thou of God a good mind*  
 et bonam valetudinem.  
*and good health.*

*Accusative and Ablative.*

ADAM, R. 27.

ROSS, R. 37.

Libera tu rempublicam metu. Hæc fuit quondam  
*Free thou the republic from fear. This was formerly*

sapientia, secernere publica negotia privatis negotiis.  
*wisdom, to separate public things from private \*from things.*

Ille oneravit naves auro. Illi solebant coronare  
*He loaded the ships with gold. They used to crown*

victores oleâ aut cingere illorum tempora  
*the conquerors with olive or to encircle their temples*

lauro.  
*with laurel.*

### *Impersonal Verbs.*

ADAM, R. 29.

ROSS, R. 39, 42 & 43.

Conducit saluti vivere parce, et expedit nobis  
*It conduces to health to live frugally, and it is proper for us*

ita vivere. Licet nobis esse beatis. Non pudet  
*so to live. It is lawful for us to be happy. (Not it shames)*

malos superbiæ. Delectat  
*—3are 4not 5ashamed— 1the 2wicked 6of 7pride. It delights*

pueros ludere.  
*boys to play.*

### *Prepositions governing the Accusative.*

ADAM, R. 44.

ROSS, R. 70.

Juvat ire per pericula ad decus. Rosæ  
*It is pleasant to go through dangers to glory. The roses*

mixtæ inter lilia fulgent. Est pulchrum  
*mixed (among)--with-- the lilies shine. It is beautiful*

eminere inter illustres viros. Ob hanc causam Hip-  
*to be eminent among illustrious men. For this cause Hip-*

pomenes est mutatus in leonem. Orates  
*pomenes (is)--was-- changed (in)--into-- a lion, Orates*

divisit sua bona inter Thebanos servans sibi  
*divided his possessions among the Thebans preserving for himself*

nihil præter peram et baculum. Pauci veniunt ad  
*nothing except a sack and a staff. Few come to*

senectutem.  
*old age.*

*Prepositions governing the Ablative.*

ADAM, R. 44.

ROSS, R. 71.

Codrus est mortuus pro sua patriâ. Nos agnoscimus  
*Codrus (is dead)—died—for his country. We acknowledge*

Deum ex ejus operibus. Venena latant sub  
*God from his works. Poisons are concealed under*

dulci melle. Nemo potest esse beatus sine virtute.  
*the sweet honey. No one can be happy without virtue.*

Regulus est victus in Africâ. Poma jacent  
*Regulus (is)—was—conquered in Africa. The apples lie*

sub arbore. Verum decus est positum in virtute.  
*under the tree. True glory is placed in virtue.*

*Gerunds.*

ADAM, from R. 31 to R. 36.

ROSS, from R. 46 to R. 52.

Legendum est mihi.

Si tu vis me

(Reading is to me)—I must read.— If thou wishest me

flere dolendum est primum tibi ipsi.

to weep (weeping is first to thee to thyself)—thou must

Ille est studiosus augendi suas opes.

first weep thyself.— He is desirous of increasing his riches.

Fabius invenit novam artem vincendi. Charta est utilis  
*Fabius invented a new art of conquering. Paper is useful*

scribendo. Ut equus est natus ad cursum, bos ad  
*for writing. As the horse is born for the race, the ox for*

arandum, canis ad indagandum, sic homo est natus ad  
*ploughing, the dog for hunting, so man is born for*

intelligendum et ad agendum. Pœna absterret a  
*understanding and \*for acting. Punishment deters from*

peccando. Hic vir est missus ad ferendam

sinning. This man (is)—was—sent to (bringing)—bring—

opem nobis.

help to us.

*Supines.*

ADAM, R. 37 &amp; 35.

ROSS, R. 53 &amp; 4.

Nos eamus

deambulatum.

Nil fœdum

(We may go)—let us go—to walk.

Nothing disgraceful

dictu visuque tangat hæc limina intra  
*to be spoken 2to 3be 4seen 1and 5may touch these thresholds within*  
 quæ est puer. Acrior sol admonet  
*which there is a child. The more powerful sun admonishes*  
 ire lavatum.  
*to go to bathe.*

### Place.

ADAM, from R. 50 to R. 54. ROSS, from R. 56 to R. 61.

Hic homo est natus in Athenis. Ego vivo  
*This man (is)—was—born (in)—at— Athens. I live*  
 Romæ. Scipio rediit ad Romam. Euripides  
*(of)—at— Rome. Scipio returned to Rome. Euripides*  
 rediens ad domum a cænâ est laceratus a  
*returning \*to home from supper (is)—was— torn in pieces by*  
 canibus. Ille discessit a Corintho. Respublica fuit  
*dogs. He departed from Corinth. The republic was*  
 venalis domi militiæque.  
*venal (of)—at— home (of war)— 2abroad 1and.*

### Measure and Time.

ADAM, R. 55 & 56.

ROSS, R. 62, 63 & 64.

Otos et Ephialtes crescebant ab novem digitis  
*Otos and Ephialtes grew \*by nine finger's breadths*  
 in singulis mensibus. Scipio missus in  
*\*in each (months)—month.— Scipio sent (in)—into—*  
 Africam in die in quâ ille venit, cepit  
*Africa \*in the day in which he (came)—arrived,— took*  
 Novam Carthaginem. Christiani solebant convenire in  
*New Carthage. The Christians used to meet (in)*  
 stato die ante lucem. Mithridates regnavit  
*—on— an appointed day before light. Mithridates reigned*  
 per sexaginta annos.  
*\*through sixty years.*

## PART SECOND.

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### HISTORIÆ SACRÆ.

### <sup>2</sup>HISTORIES <sup>1</sup>SACRED.

#### 1.

Deus creavit cœlum et terram intra sex dies. *In*  
*God created heaven and earth within six days. \*in*  
secundo die ille fecit firmamentum quod, ille vocavit  
*the second day he made the firmament which, he called*  
cœlum. *In tertio die ille coegit aquas in*  
*heaven. \*In the third day he collected the waters (in)—into—*  
unum locum, et ille eduxit e terrâ plantas et  
*one place, and he brought forth from the earth plants and*  
arbores. *In quarto die ille fecit solem et lunam*  
*trees. \*In the fourth day he made the sun and the moon*  
et stellas. *In quinto die ille fecit aves quæ*  
*and the stars. \*In the fifth day he made the birds which*  
volitant in aëre, et pisces qui natant in aquis.  
*fly in the air, and the fishes which swim in the waters.*  
*In sexto die ille fecit omnia animantia negotia,*  
*\*In the sixth day he made all living things,*  
postremo ille fecit hominem et quievit in septimo die.  
*finally he made man and rested \*in the seventh day.*

#### 2.

Deus finxit corpus hominis e limo terræ. *Ille*  
*God formed the body of man from the clay of the earth. He*  
dedit illi viventem animam, ille fecit illum ad  
*gave to him a living soul, he made him (to)—after—*  
suam similitudinem, et ille nominavit illum Adamum.  
*his own likeness, and he named him Adam.*  
Deinde ille immisit soporem in Adamum et ille  
*Then he sent a sleep (in)—upon— Adam and he*  
detraxit unam e costis ejus dormientis.  
*drew forth one (from the ribs of him sleeping)—of his ribs while asleep.*

Ex eâ ille formavit mulierem quam ille dedit sociam  
*From it he formed woman whom he gave for a companion to*

Adamo. Nomen primæ mulieris fuit Eva.

*Adam. The name of the first woman was Eve.*

## 3.

Deus posuit Adamum et Evam in amœnissimo horto  
*God placed Adam and Eve in a very pleasant garden*

qui solet appellari terrestris Paradisus. Ingens fluvius  
*which is wont to be called a terrestrial Paradise. A great river*

irrigabat hortum: ibi erant omnes arbores jucundæ  
*watered the garden: there were all trees pleasant*

aspectu, et fructus suaves gustu inter  
*to be seen, and fruits sweet to (be tasted)—the taste— among*

eas erat arbor scientiæ boni et mali.  
*them was the tree of knowledge of good and of evil.*

Deus dixit homini: utere tu fructibus omnium  
*God said to the man: use \*thou the fruits of all*

arborum Paradisi, præter fructum arboris scientiæ  
*the trees of Paradise, except the fruit of the tree of knowledge*

boni et mali; nam si tu comedas illum fructum,  
*of good and of evil; for if thou eat that fruit,*

*tu morieris.*

*thou shalt die.*

## 4.

Serpens, qui erat callidissimum omnium animantium,  
*The serpent, who was the most cunning of all animals,*

dixit mulieri: cur tu non comedis fructum istius  
*said to the woman: why 2thou 3not 1dost 4eat the fruit of that*

arboris? Mulier respondit: Deus prohibuit. Si nos  
*tree? The woman answered: God has forbidden. If we*

tetigerimus illum, nos moriemur. Minime  
*(shall have touched)—touch— it, we shall die. (Least)—by no*

inquit serpens: vos non moriemini; sed vos  
*means— said the serpent: ye 2not 1shall 3die; but ye*

eritis similes Deo scientes bonum et malum. Mulier,  
*shall be like \*to God knowing good and evil. The woman,*

decepta his verbis, decerpit fructum et comedit:  
*deceived by these words, plucked the fruit and ate:*

deinde illa obtulit illum viro, qui pariter.  
 then she offered it to the man, who in like manner  
 comedit.  
 ate.

## 5.

Adamus fugiens conspectum Dei, abscondit se.

*Adam fleeing from the sight of God, hid himself.*

Deus vocavit illum ó Adame, ó Adame. Qui respondit:  
 God called to him \*O Adam, \*O Adam. Who answered:

Ego timui tuum conspectum, et ego abscondi me.  
 I feared thy sight, and I hid (me)

Cur tu times, inquit Deus, nisi quia  
 —myself.— Why <sup>2</sup>thou <sup>1</sup>dost <sup>3</sup>fear, said God, unless because

tu comedisti vetitum fructum? Adamus respondit,  
 thou hast eaten the forbidden fruit? Adam answered,

mulier quam tu dedisti mihi sociam, porrexit  
 the woman whom thou gavest \*to me for a companion; handed

mihi istum fructum ut ego ederem. Dominus dixit  
 to me that fruit that I should eat. The Lord said

mulieri; cur tu fecisti hoc negotium? Quæ  
 to the woman: why <sup>2</sup>thou <sup>1</sup>hast <sup>3</sup>done this \*thing? (Which

mulier respondit; serpens decepit me.  
 woman)—who— answered; the serpent deceived me.

## 6.

Dominus dixit serpenti: quia tu decepisti

The Lord said to the serpent: because thou hast deceived

mulierem, tu eris odiosus et execratus inter  
 the woman, thou shalt be (odious)—hated—and execrated among

omnia animantia; tu reptabis super tuum pectus,  
 all animals; thou shalt creep upon thy breast,

et tu comedes terram. Inimicitiae erunt  
 and \*thou shalt eat the earth. (Enmities)—enmity-- shall be

inter te et mulierem. Ipsa mulier olim  
 between thee and the woman. (That woman)—she— <sup>2</sup>one <sup>3</sup>day

conteret tuum caput. Deus dixit etiam mulieri: ego  
<sup>1</sup>shall <sup>4</sup>bruise thy head. God said also to the woman: I

afficiam te malis; tu paries liberos  
 will (affect)—afflict— thee.with evils; thou shalt bring forth children

in dolore, et tu eris in potestate viri.  
 in grief, and thou shalt be in the power of the man.

## 7.

Deinde Deus dixit Adamo: quia tu gessisti  
*Then God said to Adam: because thou hast (borne*  
*morem tuæ uxori, tu habebis terram*  
*the custom)—indulged— \*to thy wife, thou shalt have the earth*  
*infestam tibi; ea terra fundet tibi spinas*  
*hostile to thee; (that earth)—it— shall pour forth to thee thorns*  
*et carduos. Tu quæres ex eâ terrâ victum cum*  
*and thistles. Thou shalt seek from (that earth)—it— food with*  
*multo labore, donec tu abeas in terram &*  
*much labour, until thou go \*away (in)—into— the earth from*  
*qua tu es ortus. Tum Deus ejecit Adamum et*  
*which thou art sprung. Then God cast out Adam and*  
*Evam ex horto ut ille coleret terram,*  
*Eve from the garden that the former might till the (earth)*  
*et Deus collocavit angelum, qui præferebat in*  
*—ground,— and God placed an angel, who bore before in*  
*suo manu igneum gladium, ut ille custodieret aditum*  
*his hand a fiery sword, that he might guard the entrance*  
*Paradisi.*  
*(of)—to— Paradise.*

## 8.

Adamus habuit multos liberos, inter quos Caïnus et  
*Adam had many children, among whom Cain and*  
*Abel numerantur: hic fuit pastor; ille*  
*Abel are numbered: the latter was a shepherd; the former*  
*agricola. Uterque obtulit dona Domino: Caïnus quidem*  
*a husbandman. Both offered gifts to the Lord: Cain \*indeed*  
*fructus terræ; autem Abel egregias oves. Dona*  
*the fruits of the earth; but Abel choice sheep. The gifts*  
*Abelis placuêrunt Deo, autem dona Caïni non*  
*of Abel pleased \*to God, but the gifts of Cain 2not*  
*placuêrunt illi: quod Caïnus tulit ægre. Dominus*  
*1did 3please \*to him: which Cain bore with grief. The Lord*  
*dixit Caïno: Cur tu invides tuo fratri? Si tu*  
*said to Cain: Why 2thou 1dost 3envy \*to thy brother? If thou*  
*facies recte, tu recipies mercedem; autem sin' male,*  
*shalt do rightly, thou shalt receive a reward; but if wickedly,*  
*tu lues pœnam tui peccati.*  
*thou shalt (pay the punishment)—atone for— \*of thy sin.*

## 9.

Caïnus non paruit Deo monenti eum : ille  
 Cain <sup>2</sup>not <sup>1</sup>did <sup>3</sup>obey \*to God admonishing him : he  
 dissimulans suam iram dixit suo fratri : age tu nos  
 concealing his anger said to his brother : come \*thou (we  
 eamus deambulatum. Itaque ambo abierunt  
 may go)—let us go— • to walk. Therefore both went \*away  
 foras una, et quum illi essent in agro Caïnus  
 out together, and when they (might be)—were— in the field Cain  
 irruit in Abelem, et interfecit illum. Deus dixit  
 rushed (in)—upon— Abel, and slew him. God said  
 Caïno : ubi est tuus frater ? Caïnus respondit : Ego nescio  
 to Cain : where is thy brother ? Cain answered : I know not ;  
 num sum ego custos mei fratris ?  
 \*whether am I the keeper of my brother ?

## 10.

Deus dixit Caïno : ô Caïne quid tu fecisti ?  
 God said to Cain : O Cain what <sup>2</sup>thou <sup>1</sup>hast <sup>3</sup>done ?  
 Sanguis tui fratris, quem sanguinem tu fudisti cum  
 The blood of thy brother, which blood thou hast shed with  
 tuâ manu, clamat ad me. Terra quæ bibit sanguinem  
 thy hand, cries to me. The earth which has drunk the blood  
 Abelis, erit infesta tibi : quum tu colueris  
 of Abel, shall be hostile to thee : when thou (mayest have)—hast  
 eam terram cum longo et cum duro labore ea  
 tilled— (that earth)—it— with long and with hard labour (that  
 terra feret nullos fructus : tu eris vagus in  
 earth)—it— shall bear no fruits : thou shalt be a vagabond (in)  
 orbe terrarum. Caïnus  
 —on— (the circuit of the earth)—the face of the earth.— Cain  
 desperans veniam, fugit.  
 despairing of pardon, fled.

## 11.

Post quam numerus hominum crevit, omnia vitia  
 After the number of men increased, all vice  
 invaluerunt. Quare Deus offensus statuit perdere genus  
 prevailed. Wherefore God offended determined to destroy the race  
 hominum diluvio. Attamen pepercit Noëmo et ejus  
 of man by a deluge. Nevertheless he spared \*to Noah and his

liberis quia illi colebānt virtutem. Noëmus admonitus  
*\*to children because they cherished virtue. Noah admonished*  
 a Deo extruxit ingentem arcam in modum  
*by God built a great ark in (the fashion)—form—*  
 navis; ille linivit eam arcam cum  
*of a ship; he (anointed)—cemented— (that ark)—it— with*  
 bitumine; et induxit unum par omnium avium  
*bitumen; and (led)—took—in one pair of all birds*  
 et animantium negotiorum.  
*and \*of living things.*

## 12.

Postquam Noëmus est ingressus arcam cum suā  
*After Noah \*is entered the ark with his*  
 conjuge, cum tribus filiis et cum totidem nuribus,  
*wife, with three sons and with as many daughters-in-law,*  
 aquæ maris et omnium fontium erupērunt.  
*the waters of the sea and of all the fountains burst forth.*  
 Simul ingens pluvia cecidit per quadraginta dies  
*At the same time a great rain fell through forty days*  
 et totidem noctes. Aqua operuit universam  
*and as many nights. The water covered (universal)—the whole—*  
 terram, ita ut ea aqua superaret  
*earth, so that (that water)—it— (might exceed)—was higher—*  
 præ quindecim cubitis altissimos montes.  
*(before)—by fifteen cubits than the highest mountains.*  
 Omnia negotia sunt absumpta ab diluvio: autem  
*All things (are)—were— consumed by the deluge: but*  
 arca sublevata aquis fluitabat in alto.  
*the ark borne up by the waters floated in the deep.*

## 13.

Deus immisit vehementem ventum, et sensim aquæ  
*God sent a vehement wind, and by degrees the waters*  
 sunt imminutæ. Tandem in undecimo mense,  
*(are)—were diminished. At length in the eleventh month,*  
 postquam diluvium cœperat, Noëmus aperuit  
*after the deluge (had begun)—began,— Noah opened*  
 fenestram arcæ, et emisit corvum qui non est  
*the window of the ark, and sent forth a raven which <sup>2</sup>not (is,*  
 reversus.  
*returned)—<sup>1</sup>did <sup>3</sup>return.— Then Noah sent forth a dove: when*

ea non invenisset ubi ea poneret suam pedem, ea  
*she* <sup>2</sup>*not* <sup>1</sup>*did* <sup>3</sup>*find* *where* *she* *might* *place* *her* *foot*, *she*  
 est reversa ad Noëum, qui extendit suam manum, et  
<sup>\*</sup>*is* *returned* *to* *Noah*, *who* *reached* *out* *his* *hand*, *and*  
 intulit eam in arcam. Columba emissa rursus  
*brought* <sup>\*</sup>*in* *her* *(in)*—*into*—*the* *ark*. *The* *dove* *sent* *forth* *again*  
 attulit in suo ore ramum virentis olivæ, a quo  
*brought* *in* *her* *mouth* *a* *branch* *of* *a* *green* *olive-tree*, *by* *which*  
 finis diluvii significabatur.  
*the* *end* *of* *the* *deluge* *was* *signified*.

## 14.

Noëmus est egressus ex arcâ, postquam  
*Noah* *(is* *gone* *out)*—*went* *out*— *from* *the* *ark*, *after*  
 ipse et ejus familia fuerat inclusus ibi  
<sup>(himself)</sup>—*he*— *and* *his* *family* *had* *been* *shut* *up* *there*  
 per totum annum: Noëmus eduxit  
<sup>\*</sup>*through* *a* *whole* *year*: *Noah* *(led)*—*brought*—*out*  
 secum aves cæteraque animantia negotia.  
*with* *himself* *the* *birds* <sup>2</sup>*other* <sup>1</sup>*land* <sup>3</sup>*living* *things*.  
 Tum Noëmus erexit altare, et ille obtulit  
*Then* *(Noah)*—*he*— *(erected)*—*built*— *an* *altar*, *and* *he* *offered*  
 sacrificium Domino. Deus dixit illi: ego non delebo  
*a* *sacrifice* *to* *the* *Lord*. *God* *said* *to* *him*: <sup>1</sup> <sup>2</sup>*not* <sup>1</sup>*will* <sup>3</sup>*destroy*  
 deinceps genus hominum; ego ponam meum  
*hereafter* *(the* *race* *of* *men)*—*mankind*;— <sup>1</sup> *will* *place* *my*  
 arcum in nubibus, et hic erit signum fœderis  
*bow* *in* *the* *clouds*, *and* *(this)*—*it*— *shall* *be* *a* *sign* *of* *the* *covenant*  
 quod ego facio vobiscum. Quum ego obduxero  
*which* <sup>1</sup> *make* *with* *you*. *When* <sup>1</sup> *shall* *(lead)*—*place*—  
 nubes cælo, meus arcus apparebit, et ego  
*clouds* *(to* *heaven)*—*in* *the* *sky*,— *my* *bow* *shall* *appear*, *and* <sup>1</sup> *I*  
 recordabor mei fœderis, nec unquam erit  
*will* *recollect* <sup>\*</sup>*of* *my* *covenant*, *nor* <sup>3</sup>*ever* <sup>2</sup>*there* <sup>1</sup>*shall* <sup>4</sup>*be*  
 diluvium ad perdendam orbem terrarum.  
*a* *deluge* *for* *destroying* *(the* *circle* *of* *earths)*—*the* *earth*.—

## 15.

Omnes gentes sunt propagatæ a filiis Noëmi.  
*All* *nations* *(are)*—*were*— *sprung* *from* *the* *sons* *of* *Noah*.  
 Semus incoluit Asiam, Chamus Africam, Japhetus Europam.  
*Shem* *inhabited* *Asia*, *Ham*. *Africa*, *Japhet* *Europe*.

Pœna diluvii non deterruit homines a vitiis,  
*The punishment of the deluge* <sup>2</sup>not <sup>1</sup>did <sup>3</sup>deter men from vices,  
 sed in brevi tempore illi sunt facti pejores quam  
*but in a short time they (are made)—became— worse than*  
 prius. Illi sunt obliti sui Creatoris: illi  
*before. They (are forgotten)—forgot— \*of their Creator: they*  
 adorabant solem et lunam; illi non verebantur suos  
*adored the sun and the moon; they* <sup>2</sup>not <sup>1</sup>did <sup>3</sup>fear *their*  
 parentes; illi dicebant mendacium; illi faciebant  
*parents; they said falsehood; they (did)—committed—*  
 fraudem, furtum, homicidium: in uno verbo illi  
*fraud, theft, homicide: in one word they*  
 contaminabant se cum omnibus flagitiis.  
*contaminated themselves with all crimes.*

## 16.

Tamen quidam sancti viri coluêrunt veram religionem  
*Nevertheless some holy men cultivated the true religion*  
 et virtutem, inter quos homines fuit Abrahamus  
*and virtue, among (which men)—whom— was Abraham*  
 e genere Semi. Deus facit fœdus cum illo in his  
*from the race of Shem. God made a league with him in these*  
 verbis: exi tu e tuo paterno domo, desere tu tuam  
*words: go out \*thou from thy paternal house, desert \*thou thy*  
 patriam, et pete tu regionem quam ego sum daturus  
*country, and seek \*thou the country which I am about to give*  
 tuis posteris hominibus. Ego augebo te cum  
*to thy (next men)—posterity.— I will increase thee with*  
 numerosâ prole; tu eris pater multarum gentium,  
*\*numerous offspring; thou shalt be the father of many nations,*  
 ac per te omnes nationes orbis erunt  
*and through thee all nations of the (circle)—earth— shall be*  
 cumulatae cum bonis negotiis. Aspice tu cœlum: dinumera  
*loaded with good things. Behold \*thou heaven; count*  
 tu stellas, si tu potes; tua progenies æquabit eas  
*\*thou the stars, if thou canst; thy progeny shall equal them*  
 in numero.  
*in number.*

## 17.

Abrahamus jam senuerat, et Sara ejus uxor erat  
*Abraham* <sup>2</sup>now <sup>1</sup>had <sup>3</sup>grown old, and Sara his wife was

sterilis. Quibus tamen Deus promisit filium nasciturum  
barren. *To whom nevertheless God promised a son to be born*

ex eis. Tu habebis, inquit ille, filium ex Sara tuâ  
from them. *Thou shalt have, said he, a son from Sara thy*

conjugē. Quod Sara audiens risit, nec illa statim  
wife. *Which Sara hearing laughed, nor she immediately*

adhibuit fidem promissis negotiis Dei, et  
1did 4give faith (to the promised things)—promises— of God, and

idcirco illa est reprehensa a Deo. Autem  
therefore she (is)—was— reproved by God. But

Abrahamus credidit Deo pollicenti. Et vero in uno  
Abraham believed \*to God promising. And truly in one

anno post filius est natus Abrahamo, qui  
year afterwards a son (is)—was— born to Abraham, who

vocavit eum Isaacum.  
called him Isaac.

## 18.

Postquam Isaacus adolevit, Deus, tentans fidem Abrahami,  
After Isaac grew up, God, trying the faith of Abraham,

dixit illi; ô Abrahamē, tolle tu tuum unicum filium  
said to him; \*O Abraham, take \*thou thy only son

quem tu amas, et immola tu eum in monte quem  
whom \*thou lovest, and sacrifice \*thou him in the mountain which

ego ostendam tibi. Abrahamus non dubitavit  
I shall shew to thee. Abraham 2not 1did (3doubt)—hesitate—

parere. Deo jubenti: ille imposuit ligna  
to obey \*to God ordering; he put the wood (to)—upon—

Isaaco, vero ipse portabat ignem et gladium.  
Isaac, but he carried fire and a (sword).—knife.—

Quum illi facerent iter simul  
When they (might make)—were making— the journey together

Isaacus dixit suo patri: ô mi pater, ecce ligna et  
Isaac said \*to his father: \*O my father, behold the wood and

ignis: sed ubinam est hostia immolanda? Cui  
the fire: but where is the victim to be sacrificed? To which

filio Abrahamus inquit, Deus providebit sibi  
(son)—to whom— Abraham said, God will provide for himself

hostiam ô mi fili.  
a victim \*O my son.

## 19.

Ubi ambo pervenērunt in locum designatum  
*When both came (in)—into—the place appointed*

Abraham extruxit aram, disposuit ligna, alligavit  
*Abraham built an altar, disposed of the wood, bound*

Isaacum super struem lignorum, deinde ille arripuit  
*Isaac upon a heap of wood, then he seized*

gladium. Tum Angelus clamavit de cælo: ô  
*(the sword)—knife. Then an Angel cried from heaven: \*O*

Abrahame, contine tuam manum: tu ne noceas  
*Abraham, restrain thy hand: (thou not mayst hurt)—do*

puero: jam tua fides est perspecta  
*not hurt—\*to the boy: now thy faith (is)—has been—seen*

mihi, quum tu non peperceris  
*(to)—by—me, (when)—since thou <sup>2</sup>not (mayst have spared)—<sup>1</sup>hast*

tuo unico filio: et ego favebo tibi; ego  
<sup>3</sup>spared— *\*to thy only son: and I will favour \*to thee; I*

splendidè remunerabo tuam fidem. Abrahamus respexit,  
<sup>2</sup>splendidly <sup>1</sup>will <sup>3</sup>reward *thy faith. Abraham looked back,*

et vidit arietem hærentem suis cornibus inter  
*and saw a ram (adhering)—fastened— by his horns among*

vepres, quem arietem ille immolavit in loco  
*the briars, \*which ram he sacrificed in the place*

sui filii.  
*of his son.*

## 20.

Postea Abrahamus misit suum servum Eliezerem  
*Afterwards Abraham sent his servant Eliezer*

ad suos cognatos qui erant in Mesopotamiâ, ut ille  
*to his kindred who were in Mesopotamia, that he*

adduceret inde uxorem suo filio Isaaco. Eliezer  
*might bring thence a wife for his son Isaac. Eliezer*

sumpsit decem camelos sui domini, et est profectus,  
*took ten camels of his master, and \*is departed,*

portans secum magnifica munera, cum quibus ille  
*bearing with himself magnificent gifts, with which he*

donaret puellam destinatam Isaaco et ejus parentes.  
*might endow the damsel destined for Isaac and her parents.*

Ubi ille pervenit in Mesopotamiam, ille constitit.  
*When he came (in)—into— Mesopotamia, he stopped*

cum camelis prope puteum aquæ ad vesperam,  
 with the camels near a well of water at evening,  
 in quo tempore mulieres solebant venire ad  
 (in)—at— which time the women were wont to come for  
 hauriendum aquam.  
 drawing water.

## 21.

Eliezer oravit Deum cum his verbis: ó Domine  
 Eliezer besought God with these words: O Lord  
 Deus Abrahami, fac tu ut puella quæ dabit  
 God of Abraham, cause \*thou that the damsel who shall give  
 potum mihi petenti sit ea quem tu destinās  
 drink to me beseeching may be she whom thou destinest  
 Isaaco. Ecce autem Rebecca virgo eximiā  
 for Isaac. Behold \*but Rebecca a virgin of eminent  
 pulcritudine prodiit, gerens urnam super  
 beauty came forth bearing (an urn)—a pitcher— upon  
 suis humeris, quæ puella descendit ad puteum,  
 her shoulders, (which damsel)—who— went down to the well,  
 et implevit urnam. Tunc Eliezer progressus  
 and filled (the urn)—pitcher.— When Eliezer having advanced  
 obviam puellæ: da tu potum mihi, inquit ille:  
 to meet the damsel: give \*thou drink to me, said he:  
 cui servo Rebecca ait: bibe tu, ó  
 (to which servant)—to whom— Rebecca said: drink \*thou O  
 mi domine; et simul illa demisit urnam.  
 my master; and at the same time she let down (the urn)—pitcher.—  
 Quum ille bibisset, Rebecca, obtulit etiam aquam  
 When he had drunk, Rebecca, offered also water  
 camelis. Ab hoc indicio Eliezer cognovit quod  
 to the camels. By this indication Eliezer knew what  
 ille cupiebat scire.  
 he desired to know.

## 22.

Eliezer protulit aureas inaures et armillas, quas  
 Eliezer brought forward golden earrings and bracciets, which  
 ille dedit Rebeccæ: tum ille interrogavit eam cujus  
 he gave to Rebecca: then he asked her whose  
 filia illa esset, num esset in domo  
 daughter she (might be)—was,— whether there were in the house

sui patris locus ad commorandum. Cui  
of her father (place)—room— for remaining. To (which

servo Rebecca respondit: Ego sum filia  
servant)—whom— Rebecca answered: I am the daughter

Bathuelis: meus avus est frater Abrahami;  
of Bethel: my grandfather is the brother of Abraham;

\* est domi amplissimus locus ad com-  
there is at home very ample (place)—room— for re-

morandum; est etiam plurimum fœni et palearum  
maining; there is also very much \*of hay and of straw

ad usum camelorū. Quod Eliezer audiens egit  
for the use of the camels. Which Eliezer hearing (acted)—gave—

gratias Deo, qui tribuisset sibi prosperum  
thanks to God, who had granted to (himself)—him—a prosperous

iter.  
journey.

## 23.

Rebecca properavit domum et narravit suæ matri  
Rebecca hastened home and related to her mother

ea negotia quæ contigerant sibi. Labanus  
those things which had happened to (herself)—her.— Laban

frater Rebeckæ quum ille audivisset suam sororem  
the brother of Rebecca when he had heard his sister

narrantem, adivit hominem, qui stabat ad fontem  
relating, went to the man, who stood at the fountain

cum camelis, et compellans eum: ingredi tu, inquit  
with the camels, and accosting him: come in \*thou, said

ille, ô mi domine: cur tu stas foris? Ego  
he, \*O my master: why 2thou 1dost 3stand without? I

paravi hospitium tibi et locum camelis.  
have prepared entertainment for thee and a place for the camels.

Dein ille deduxit eum domum, apposuit eique cibum.  
Then he led him home, 2set 4before \*to 5him 1and 3food.

## 24.

Continuò Eliezer exposuit parentibus Rebeckæ causam  
Immediately Eliezer expounded to the parents of Rebecca the cause

itineris suscepti rogavitque ut illi annuerent suæ  
of the journey undertaken 2besought 1and that they should assent to his

postulationi. Qui parentes responderunt: voluntas  
request. (Which parents)—who— answered: the will

Dei fert ita ; nec possumus nos resistere Deo.  
*of God (bears)—is— so ; nor can we resist \*to God.*

En Rebecca proficiscatur tecum, nuptura Isaaco.  
*Lo Rebecca may depart <sup>2</sup>thre <sup>1</sup>with, about to marry \*to Isaac.*

Tum Eliezer deprompsit aurea et argentea vasa,  
*Then Eliezer drew out the golden and the silver vessels,*

pretiosas vestesque quas vestes ille dedit Rebeccæ ;  
*<sup>2</sup>the <sup>3</sup>precious <sup>4</sup>garments <sup>1</sup>and which \*garments he gave to Rebecca ;*

ille obtulit etiam munera ejus matri et fratri, et illi  
*he offered also gifts to her mother and brother, and they*

iniêrunt convivium.  
*began a feast.*

## 25.

Postridie Eliezer surgens manè dixit  
*The next day Eliezer rising early in the morning said*

parentibus Rebeccæ : meus herus expectat me ;  
*to the parents of Rebecca ; my master expects me ;*

dimittite vos me, ut ego redeam ad illum. Qui  
*dismiss \*you me, that I may return to him. (Which*

parentes responderunt : Nos vocemus  
*parents)—who— answered : (We may call)—let us call.—*

puellam et percontemur ejus sententiam. Quum Rebecca  
*the damsel and inquire her opinion. When Rebecca*

venit illi sunt sciscitati an illa vellet discedere cum  
*came they \*are inquired whether she wished to depart with*

homine ? Ego volo inquit illa. Ergo illi  
*the man ? I (wish)—am willing— said she. Therefore they*

dimiserunt Rebeccam et illius nutricem, precantes ei  
*dismissed Rebecca and her nurse, praying for her*

omnia prospera negotia.  
*all prosperous things.*

## 26.

Isaacus fortè tunc deambulabat in rure ; ille vidit  
*Isaac by chance then was walking in the country ; he saw*

camelos venientes. Simul Rebecca conspicata  
*the camels coming. At the same time Rebecca having beheld*

virum deambulantem, desiluit e camelo, et interrogavit  
*the man walking, alighted from the camel, and asked*

Eliezerem, quis esset ille vir ? Eliezer respondit :  
*Eliezer who (were)—was— that man ? Eliezer answered :*

ipse est meus herus. Illa statim operuit se  
 (himself)—he—is my master. She immediately covered herself  
 cum suo pallio. Eliezer narravit Isaaco omnia negotia  
 with her mantle. Eliezer related to Isaac all things  
 quæ ille fecerat. Isaacus introduxit Rebecam tabernaculum  
 which he had done. Isaac led <sup>2</sup>into <sup>1</sup>Rebecca <sup>3</sup>the tent  
 suæ matris, et dolor, quem ille capiebat ex morte  
 of his mother, and the grief, which he (took)—felt—from the death  
 suæ matris, est lenitus.  
 of his mother, (is)—was—assuaged.

## 27.

Rebecca edidit in uno partu duos filios, Esaüm  
 Rebecca brought forth (in)—at—one birth two sons, Esau  
 et Jacobum. Ille qui est natus prior erat  
 and Jacob. He who (is)—was—born (former)—first,—was  
 pilosus; vero alter lenis: ille fuit strenuus  
 hairy; but the other smooth: (he)—the former—was an active  
 venator, autem hic placidus et simplex in  
 hunter, but (this)—the latter—meek and simple in  
 suis moribus. In quâdam die, quum Jacobus  
 his morals. (In)—on—a certain day, when Jacob  
 paravisset sibi pulmentum ex lentibus, Esaüs venit  
 had prepared for himself pottage from lentils, Esau came  
 fessus de viâ, et dixit suo fratri: da tu mihi hoc  
 wearied from the way, and said to his brother: give thou to me this  
 pulmentum; nam ego redeo e rure  
 pottage; for I (return)—am returning—from the country  
 exanimatus lassitudine. Cui fratri Jacobus  
 faint with fatigue. To (which brother)—whom—Jacob  
 dixit: Ego dabo, si tu concedas mihi jus  
 said: I will give, if thou yield \*to me the right  
 primogeniti. Ego faciam id libenter, inquit Esaüs.  
 of the first born. I will do it willingly, said Esau.  
 Jura tu ergo, ait Jacobus. Esaüs juravit  
 Swear \*thou (therefore)—then,—said Jacob. Esau swore  
 et vendidit suum jus.  
 and sold his (right)—birthright.—

## 28.

Isaacus, qui delectabatur venatione, amabat Esaüm,  
 Isaac, who was delighted with hunting, loved Esau,

vero Jacobus erat carior Rebeccæ. Quum Isaac  
*but Jacob was dearer to Rebecca. When Isaac*  
 jam senuisset, et esset factus cæcus,  
*now I had grown old, and (was made)—became— blind,*  
 ille vocavit Esaüm: sumito tu, inquit ille, pharetram,  
*he called Esau: take \*thou, said he, a quiver,*  
 arcum et sagittas, affer tu et para tu pulmentum  
*a bow and arrows, bring \*thou and prepare \*thou pottage*  
 de venatione, ut ego comedam id et apprecer  
*from (hunting)—venison— that I may eat it and pray for*  
 tibi omnia fausta negotia, antequam ego moriar.  
*\*for thee all (happy things)—happiness— before I die.*  
 Itaque Esaüs est profectus venatum.  
*Therefore Esau \*is departed to hunt.*

## 29.

Rebecca audierat Isaacum loquentem: illa vocavit Ja-  
*Rebecca had heard Isaac speaking: she called Ja-*  
 cobum et inquit afferto tu mihi duos opimos  
*cob and said bring \*thou \*to me two choice*  
 hædos: ego conficiam pulmentum, quo tuus pater  
*kids: I will make the pottage, in which thy father*  
 valdè delectatur: tu appones  
*(very)—much— (is delighted)—delights:— thou shalt set before*  
 ei cibum, et ille precabitur bene tibi. Jacobus  
*\*to him food, and he shall pray well for thee. Jacob*  
 respondit: ego non ausim facere id, ô mater: Esaüs est  
*answered: I 2not 1dare \*to 3do it, O mother: Esau is*  
 pilosus; ego sum lenis: si meus pater attrectaverit me,  
*hairy; I am smooth: if my father shall touch me,*  
 succensebit mihi; ita indignatio patris et  
*he will be angry (to)—with—me; so the indignation of a father and*  
 damnum evenient mihi pro ejus benevolentia.  
*loss will happen to me (for)—instead of— his good will.*

## 30.

Rebecca institit: ne tu timeas ô mi fili,  
*Rebecca insisted: (not thou mayest fear)—fear not— \*O my son,*  
 inquit illa. Si quid negotium adversi negotii sequatur  
*said she. If any \*thing \*of adverse thing follow*  
 inde, ego sumo id totum mihi; vero tu ne  
*from thence, I take it all to myself; but (thou not*

dubites facere *id negotium* quod  
*mayest doubt*)—*hesitate not*—to do (that thing which)—*what*—  
 tu es jussus. Itaque Jacobus abiit et attulit  
*thou art commanded. Therefore Jacob went away and brought*  
*suæ matri duos hædos; illa paravit seni homini*  
*to his mother two kids; she prepared for the old man*  
*cibum quem illa noverat esse suavem ejus palato.*  
*food which she knew to be sweet 2his 1to 3palate.*  
 Deinde illa induit Jacobum cum sui fratri  
*Then she dressed Jacob (with)—in— his brother's*  
*vestibus: illa aptavit pellem hædi ejus manibus et*  
*clothes: she fitted the skin of the kid 2his 1to 3hands and*  
*collo. Tum illa inquit adi tu tuum patrem et*  
*\*to neck. Then she said go to \*thou thy father and*  
*offer tu illi escam quam ille appetit.*  
*offer \*thou to him the food which he desires.*

## 31.

Jacobus attulit suo patri escam paratam a suâ  
*Jacob brought to his father the food prepared by his*  
*matre. Cui Jacobo Isaacus dixit: quisnam*  
*mother. To (which Jacob)—whom— Isaac said: who \*for*  
*es tu? Jacobus respondit: Ego sum Esaüs tuus*  
*art thou? Jacob answered: I am Esau thy*  
*primogenitus; ego feci quod tu jussisti, ó*  
*first born; I have done what thou hast commanded, O*  
*pater; surge tu et comede de meâ venatione.*  
*father; rise thou and eat (from)—of— my (hunting)*  
*—venison.— How, said Isaac, couldst thou \*to find*  
*eam tam cito? Ego inveni eam, ó pater: Deus voluit*  
*it so quickly? I found it, \*O father: God willed*  
*ita. Isaacus dixit: ne es tu Esaüs meus*  
*(thus)—so.— Isaac said: \*whether art thou Esau my*  
*primogenitus? accede tu propius ut ego attrectem te.*  
*first born? approach thou nearer that I may touch thee.*  
*Ille accessit ad suum patrem, qui dixit: vox est*  
*He approached to his father, who said: the voice is*  
*Jacobi, sed manus sunt Esäi.*  
*Jacob's, but the hands are of Esau.*

## 32.

Isaacus amplexatus Jacobum anteposuit eum suo  
*Isaac having embraced Jacob preferred him to his*  
 fratri, et tribuit illi omnia bona negotia primogeniti.  
*brother, and gave to him all the good things of the first born.*  
 Non multò post Esaüs rediit a venatione,  
*Not (much)—long— after Esau returned from hunting,*  
 et ipse obtulit suo patri pulmentum quod ille  
*and himself offered to his father the pottage which he*  
 paraverat. Cui Esäo Isaac mirans  
*had prepared. To (which Esau)—whom— Isaac wondering*  
 dixit: quis ergo fuit ille qui modo attulit mihi  
*said: who (therefore)—then— was he who lately brought to me*  
 cibum, et cui ego sum apprecatus omnia fausta  
*food, and for whom I \*am prayed for all (happy*  
 negotia, tanquam primogenito? Quod  
*things.)—happiness— as for the first born? Which*  
 negotium Esaüs audiens implevit domum cum lamentis.  
*thing Esau hearing filled the house with lamentations.*

## 33.

Esaüs ardens cum irâ minabatur mortem Jacobo.  
*Esau burning with anger threatened death to Jacob.*  
 Quare Rebecca timens suo dilecto filio, inquit, fuge  
*Wherefore Rebecca fearing for her beloved son, said, fly*  
 tu, ô mi fili; abi ad Labanum tuum avunculum,  
*\*thou, \*O my son; go away to Laban thy uncle,*  
 et commorare apud eum, donec ira tui  
*and dwell (at)—with— him, until the anger of thy*  
 fratris defervescat. Jacobus dimissus a suo patre et  
*brother may abate. Jacob dismissed from his father and*  
 a suâ matre, est profectus in Mesopotamiam.  
*\*from \*his mother, \*is departed (in)—into— Mesopotamia.*  
 Ille, faciens iter, pervenit ad quendam  
*He, (making journey)—journeying— came to a certain*  
 locum, ubi fessus de viâ ille pernoctavit:  
*place, where wearied (from)—with— the way he passed the night:*  
 ille supposuit suo capiti lapidem et obdormivit.  
*he put under \*to his head a stone and slept.*

## 34.

Jacobus vidit in somnis scalam, quæ enixa  
*Jacob saw in sleep a ladder, which leaning on*  
 terræ pertinebat ad cælum, atque ille vidit an-  
*\*to the earth reached to heaven, and he saw an-*  
 gelos Dei ascendentes et descendentes: ille audivit  
*gels of God ascending and descending: he heard*  
 Dominum dicentem sibi: ego sum Deus  
*the Lord saying (to himself)—him—I am the God*  
 tui patris, ego dabo tibi et tuis posteris  
*of thy father, I will give to thee and to thy (after*  
 hominibus terram cui tu incubas.  
*men)—posterity—the earth (to) on—which—thou lyest.*  
 Noli timere; ego favebo tibi; ego  
*(Be unwilling to fear)—fear not,— I will favour \*to thee; I*  
 ero tuus custos, quocumque tu perrexeris,  
*will be thy guardian, whithersoever thou shall (have gone)—go,—*  
 et ego reducam te in tuam patriam, ac  
*and I will lead 2back 1thee (in)—into— thy country, and*  
 per te omnes nationes orbis erunt  
*through thee all nations of the (circle)—earth-- shall be*  
 cumulatae cum bonis negotiis. Jacobus  
*loaded with (good things)—blessings— Jacob*  
 expergefactus adoravit Dominum.  
*having \*been awaked (adored)—prayed to— the Lord.*

## 35.

Jacobus persecutus suum iter pervenit in  
*Jacob having pursued his journey came (in)—into—*  
 Mesopotamiam: ille vidit tres greges pecorum cubantes  
*Mesopotamia: he saw three flocks of sheep lying*  
 propter puteum. Nam greges solebant adaquari ex  
*near a well. For the flocks were wont to be watered from*  
 eo puteo. Os putei claudebatur cum ingenti  
*that well. The mouth of the well was shut with a great*  
 lapide. Jacobus accessit illuc, et dixit pastoribus:  
*stone. Jacob approached thither, and said to the shepherds:*  
 ó Frâtres, unde estis vos? Qui responderunt: ex  
*\*O brothers, whence are ye? who answered: from*

urbe Haran. Quos homines ille interrogavit  
*the city Haran. (Which men)—whom— he questioned*  
 iterum, ne vos nostis Labanum ?  
*again, \*whether ye (have known)—I do know— Laban ?*  
 Illi dixerunt, nos novimus illum. Ne  
*They said, we (have known)—know— him. \*Whether*  
 ille valet ? Ille valet, illi inquiunt : Ecce Rachel ejus  
*he is well ? He is well, they say : Lo Rachel his*  
 filia venit cum suo grege.  
*daughter is coming with her flock.*

## 36.

Dum Jacobus loqueretur cum pastoribus,  
*While Jacob (might speak)—was speaking-- with the shepherds,*  
 Rachel filia Labani venit cum suo paterno  
*Rachel the daughter of Laban came with her (paternal)—father's—*  
 pecore : nam ipsa pascebat gregem. Confestim  
*flock : for she \*herself fed the flock. Immediately*  
 Jacobus, videns suam cognatam amovit lapidem ab  
*Jacob, seeing his kinswoman removed the stone from*  
 ore putei. Ego sum, inquit ille, filius Rebeccæ,  
*the mouth of the well. I am, said he, the son of Rebecca,*  
 et est osculatus eam. Rachel festinans nunciavit suo  
*and \*is kissed her. Rachel hastening informed \*to her*  
 patri, qui agnovit filium suæ sororis, deditque ei  
*father, who recognised the son of his sister, gave land to him*  
 Rachelem in matrimonium.  
*Rachel in marriage.*

## 37.

Jacobus est commoratus apud Labanum :  
*Jacob \*is dwelled (at)—with— Laban :*  
 interea ille mirè auxit suam rem ;  
*in the mean time he wonderfully increased his (thing)—property— ;*  
 et est factus dives. Longo tempore post  
*and (is made)—became— rich. A long time afterwards*  
 ille admonitus a Deo rediit in suam patriam.  
*he admonished by God returned (in)—into— his country.*  
 Ille extimescebat iram sui fratris : ut ille placaret  
*He feared the anger of his brother : that he might appease*

eius animum, ille præmisit ad eum nuncios qui offerrent  
*his mind, he sent before to him messengers who should offer*  
 ei munera. Esaüs mitigatus occurrit obviam Jacobo  
*\*to him gifts. Esau soothed runs up before \*to Jacob*  
 venienti: ille insiluit in ejus collum,  
*coming: he (leaped)—fell— (in)—upon— his neck,*  
 flens que ille est osculatus eum, nec ille unquam nocuit.  
*weeping \*and he \*is kissed him, nor 2he 3ever 1did 4hurt*  
 ei secundum quidquam negotium.  
*\*to him (according to)—in— any thing.*

## 38.

Jacobus habuit duodecim filios, inter quos erat Josephus;  
*Jacob had twelve sons, among whom was Joseph;*  
 pater amabat hunc præ cæteris, quia  
*the father loved him (before)—more than— the others because*  
 quum senex homo ille genuerat eum. Ille dederat ei  
*when an old man he had begotten him. He had given to him*  
 togam textam e filis varii coloris. Ob  
*a coat woven from threads of various (colour)—colours—. For*  
 quam causam Josephus erat invisus suis fratribus  
*which cause Joseph was hated (to)—by—his brothers*  
 præsertim postquam ille narravisset eis duplex somnium,  
*especially after he had related to them a double dream,*  
 a quo ejus futura magnitudo portendebatur: illi odêrunt  
*by which his future greatness was portended: they \*have hated*  
 illum tantoperè ut illi possent non loqui amicè cum  
*him so much that they could not \*to speak friendly with*  
 eo.  
*him.*

## 39.

Porro hæc erant somnia Josephi. Nos, inquit ille  
*Moreover these were the dreams of Joseph. We, said he*  
 ligabamus simul manipulos in agro:  
*were binding at the same time (bundles)—sheaves— in the field:*  
 ecce meus manipulus surgebat et stabat rectus; autem  
*lo my sheaf rose and stood erect; but*  
 vestri manipuli circumstantes venerabantur meum. Postea  
*your sheaves standing round worshipped mine. Afterwards*

ego vidi in somnis solem, lunam et undecim stellas  
 I saw in sleep the sun, the moon and eleven stars  
 adorantes me. Cui fratres responderunt, quorsum  
 adoring me. To whom the brothers answered, (whither  
 spectant ista somnia? Num tu eris noster  
 look)—what mean—these dreams? \*Whether thou wilt be our  
 rex? Num nos subjiciemur tuæ ditioni? Igitur  
 king? \*Whether we shall be subjected to thy power? Therefore  
 fratres invidabant ei; at pater considerabat  
 the brothers envied \*to him; but the father considered  
 rem tacitus.  
 the thing (silent)—in silence.

## 40.

In quâdam die quum fratres Josephi  
 (In)—on— a certain day when the brothers of Joseph  
 pascere greges procul ipse remanserat domi.  
 were feeding the flocks a far off he \*had remained (of)—at—home.  
 Jacobus misit eum ad fratres ut ille sciret quomodo  
 Jacob sent him to the brothers that he might know how  
 illi haberent se. Qui fratres  
 they (might have themselves)—did.— (Which brothers)—who—  
 videntes Josephum venientem cepêrunt consilium  
 seeing \* Joseph coming took counsel  
 occidendi illius. Ecce, inquebant illi,  
 (of slaying)—to slay— \*of him. Lo said they  
 somniator venit: Nos occidamus illum et  
 the dreamer comes: (We may slay)—let us slay— him and  
 projiciamus illum in puteum: Nos dicemus nostro  
 \*may cast him (in)—into— the well: We will say to our  
 patri: fera devoravit Josephum. Tunc apparebit  
 father: a wild beast has devoured Joseph. Then it will appear  
 quid illa sua somnia prosint illi.  
 what these his dreams (may)—will—profit \*to him.

## 41.

Reuben, qui erat maximus natu deterrebat  
 Reuben, who was (greatest by birth)—eldest— deterred  
 fratres a tanto scelere. Nolite vos,  
 the brothers from so great wickedness. (Be unwilling ye)—do not,—

inquietabat ille, interficere puerum : enim ille est noster  
*said he, \*to slay the boy : for he is our*

frater : potius dimittite vos illum in hanc foveam.  
*brother : rather let<sup>3</sup>down \*ye<sup>2</sup>him (in)—<sup>4</sup>into— this pit.*

Ille habebat in animo liberare Josephum ex  
*He (had in mind)—intended— to free Joseph from*  
 eorum manibus et extrahere illum e foveâ, atque  
*their hands and to draw<sup>2</sup>out<sup>1</sup>him<sup>3</sup>from the pit, and*  
 reducere eum ad patrem. In reipsâ illi sunt  
*to lead<sup>3</sup>back<sup>2</sup>him<sup>4</sup>to the father. In reality they (are)—were—*  
 deducti ab his verbis ad mitius consilium.  
*brought over by these words to a milder counsel.*

## 42.

Ubi Josephus pervenit ad suos fratres, illi detraxerunt  
*When Joseph came to his brothers, they took off*  
 ei togam cum qua ille erat indutus,  
*(to)—from— him the coat (with)—in— which he was clothed,*  
 et detrusêrunt eum in foveam. Deindè quum  
*and thrust him (in)—into— the pit. Then when*  
 illi consedisent ad sumendum cibum, illi  
*they had sat down (for)—to— (taking)—take— food, they*  
 conspexêrunt mercatores qui petebant  
*beheld some merchants who (sought)—were going to—*  
 Ægyptum cum camelis portantibus varia aromata. Venit  
*Egypt with camels carrying various spices. It came*  
 in mentem illis vendere Josephum  
*(in)—into— \*the<sup>2</sup>mind (to them)—<sup>1</sup>their— to sell Joseph*  
 illis mercatoribus. Qui emêrunt Josephum pro viginti  
*to those merchants. Who bought Joseph for twenty*  
 nummis argenteis, duxerunt eumque in  
*pieces of \*money silver, <sup>2</sup>led<sup>3</sup>him<sup>1</sup>and (in)—into—*  
 Ægyptum.  
*Egypt.*

## 43.

Tunc fratres Josephi tinxêrunt ejus togam in  
*Then the brothers of Joseph dyed his coat in*  
 sanguine hœdi, quem illi occiderant, et miserunt eam  
*the blood of a kid, which they had killed, and sent it*

ad suum patrem cum his verbis: nos invenimus hanc  
 to their father with these words: we have found this  
 togam; vide tu an ea sit toga tui filii.  
 coat; see \*thou whether it (maybe)—is—the coat of thy son.

Quam togam quum pater agnovisset ille exclamavit:  
 Which \*coat when the father had recognised he exclaimed:

ea est mei filii toga: pessima fera devoravit  
 it is \*of my son's coat: a \*very \*bad wild beast has devoured

Josephum. Deindè ille scidit suam vestem, et  
 Joseph. Then he rent his garment, and

induit cilicium. Omnes ejus liberi convenerunt ut  
 put on sackcloth. All his children agreed together that

illi lenirent dolorem sui patris; sed Jacobus noluit  
 they might assuage the grief of their father; but Jacob would not

accipere consolationem; dixitque; ego descendam  
 \*to receive consolation; <sup>2</sup>said I and; I will go down

in sepulchrum cum meo filio mœrens.  
 (in)—to—the grave with my son mourning.

## 44.

Putiphar Ægyptius emit Josephum a mercatoribus.  
 Potiphar an Egyptian bought Joseph from the merchants:

Autem Deus favit Putiphari pro causâ Josephi: omnia  
 But God favoured \*to Potiphar for the sake of Joseph: all

negotia succedebant prosperè ei. Quamobrem Josephus  
 things succeeded prosperously for him. Wherefore Joseph

est habitus benignè ab hero, qui præfecit  
 (is)—was—(held)—treated—kindly by the master, who (set <sup>2</sup>over

eum suæ domui. Ergo Josephus  
<sup>1</sup>him)—made him steward—(to)—of—his house. Therefore Joseph

administrabat familiarem rem Putipharis:  
 administered the private (thing)—affairs— of Potiphar:

omnia negotia fiebant ad ejus nutum, nec Putiphar  
 all things were done at his nod, nor <sup>2</sup>Potiphar

gerebat curam ullius negotii.  
 (bore)—<sup>1</sup>did <sup>3</sup>take— care of any thing.

## 45.

Josephus erat insigni et pulchrâ facie:  
 Joseph was of a remarkable and beautiful face:

Uxor Putipharis pelliciebat eum ad flagitium. Autem  
*The wife of Potiphar enticed him to wickedness. But*

Josephus nolebat assentiri improbæ mulieri. In  
*Joseph would not yield to the wicked woman. (In)—on—*

quâdam die mulier apprehendit oram ejus pallii; at  
*a certain day the woman seized the border of his cloak; but*

Josephus reliquit pallium in ejus manibus, et fugit.  
*Joseph left the cloak in her hands, and fled.*

Mulier irata inclamavit suos servos, et accusavit  
*The woman angry called in her servants, and accused*

Josephum apud suum virum, qui nimium credulus  
*Joseph (at)—to— her husband, who too credulous*

conjecit Josephum in carcerem.  
*threw Joseph (in)—into— prison.*

## 46.

Erant in eodem carcere duo ministri regis  
*There were in the same prison two servants of the king*

Pharaonis; alter præerat pincernis, alter  
*Pharaoh; the one presided over \*to the butlers, the other*

pistoribus. Utrisque obvenit somnium divinitus  
*\*to the bakers. To both there happened a dream from heaven*

in eâdem nocte. Ad quos homines quum  
*(in)—on—the same night. To (which men)—whom— when*

Josephus venisset manè, et animadvertisset  
*Joseph had come early in the morning, and had noticed*

eos esse tristiores solito, ille  
*(them)—that they— (to be)—were— more sad than usual, he*

interrogavit quânam esset causa illorum mœstitiæ?  
*asked what \*for (were)—was—the cause of their sadness?*

Qui homines respondêrunt: somnium obvenit  
*(Which men)—who— answered: a dream has happened*

nobis, nec est quisquam qui interpretetur illud  
*to us, nor is there any one who (may)—can— interpret it*

nobis. Nonnè id est, inquit Josephus, potestas Dei  
*to us. \*Whether 3not 2it 1is, 4said Joseph, the power of Go*

solius prænosceret futuras res? Narrate  
*alone (foreknow)—foretel— future (things)—events?— Relate*

vos mihi vestra somnia.  
*ye to me your dreams.*

## 47.

Tum prior sic exposuit suum somnium. Ego vidi  
*Then the former thus set forth his dream. I saw*  
 in quiete vitem in quâ erant tres palmites;  
*in (rest)—sleep— a vine in which there were three branches;*  
 ea vitis protulit paulatim  
*(that vine)—it— (bore forth)—put forth— by degrees*  
 gemmas; deinde flores erupêrunt, ac denique  
*(jewels)—buds;— then flowers burst forth, and finally*  
 uvæ maturescebant. Ego exprimebam uvas  
*the grapes ripened. I pressed the grapes*  
 in scyphum Pharaonis, porrigēbam eum  
*(in)—into— the cup of Pharaoh, (reached)—<sup>2</sup>handed— (that*  
 scyphum eique. Esto tu bono animo  
*cup)—<sup>3</sup>it— <sup>4</sup>to <sup>5</sup>him<sup>1</sup> land. Be \*thou of \*a good (mind)—cheer—*  
 inquit Josephus, post tres dies Pharaō restituet te  
*said Joseph, after three days Pharaoh will restore thee*  
 in tuum pristinum gradum: Ego rogo  
*(in)—into— thy former rank: I beseech*  
 te ut tu memineris.  
*thee that thou (mayest have remembered)—remember—*  
 mei.  
 \*of me.

## 48.

Alter quoque narravit suum somnium Josepho: ego  
*The other also related his dream to Joseph: I*  
 gestabam in meo capite tria canistra in quibus  
*was carrying (in)—on— my head three baskets in which*  
 erant cibi quos pistorēs solent conficere.  
*(were)—was— the food which the bakers are accustomed to prepare.*  
 Autem ecce aves circumvolitabant et comedebant  
*But lo the birds flew around and ate*  
 cibos. Cui pistori Josephus dixit: hæc  
*the food. To (which baker)—whom— Joseph said: this*  
 est interpretatio istius somnii. Tria canistra sunt  
*is the interpretation of that dream. The three baskets are*  
 tres dies, quibus elapsis Pharaō feriet te cum  
*three days, which having elapsed Pharaoh will smite thee with*

securi, et affiget te ad palum ubi  
*an axe, and will fasten thee to (a stake)—the gallows— where*  
 aves pascentur cum tuâ carne.  
*the birds shall be fed with thy flesh.*

## 49.

In tertio die, qui dies erat natalis  
*(In)—on— the third day, which \*day was the (natal)—birth—*  
 dies Pharaonis splendidum convivium fuit parandum.  
*day of Pharaoh a splendid feast was to be prepared.*  
 Tunc rex meminit suorum ministrorum qui erant  
*Then the king remembered \*of his servants who were*  
 in carcere. *Pharao* restituit præfecto  
*in prison. Pharaoh restored to the (prefect)—chief—*  
 pincernarum suum munus; vero ille suspendit  
*(of the butlers)—butler— his office; but he hanged*  
 ad palum alterum percussum  
*(to)—upon— (a stake)—the gallows— the other smitten by*  
 securi: Ita res comprobavit somnium.  
*an axe: So the thing—event— confirmed the dream.*  
 Tamen præfectus pincernarum est oblitus  
*Nevertheless the chief (of butlers)—butler— \*is forgot*  
 Josephi, nec est recordatus illius meriti in  
*\*of Joseph, nor \*is remembered his merit (in)—towards—*  
 se.  
*himself.*

## 50.

Post biennium rex ipse habuit somnium. *Ille*  
*After two years the king himself had a dream. He*  
 videbatur sibi adstare flumini Nilo;  
*seemed to himself to stand (at)—near— \*to the river Nile;*  
 et ecce septem pingues vaccæ emergebant de flumine,  
*and lo seven fat cows emerged from the river,*  
 quæ vaccæ pascebantur in palude. Deinde septem aliæ  
*which \*cows \*were fed in the marsh. Then seven other*  
 macilentæ vaccæ exiêrunt ex eodem flumine, quæ  
*lean cows went out from the same river, which*  
 vaccæ (devorârunt)—devoravêrunt— priores. *Pharao*  
*\*cows devoured the former. Pharaoh*

experrectus dormivit rursum, et habuit alterum somnium.  
*having awaked slept again, and had another dream.*

Septem plenæ spicæ enascebantur in uno culmo,  
*Seven full ears of corn sprung up (in)--on-- one stalk,*

aliæque totidem exiles spicæ  
*4other 1and 2as 3many barren (ears of corn)--ones--*

succrescebant et consumeabant plenas spicas.  
*grew (under)--out-- and consumed the full ears \*of \*corn.*

## 51.

Ubi illuxit, Pharao perturbatus convocavit omnes  
*When it grew light, Pharaoh troubled called together all*

conectores Ægypti, et narravit illis somnium; at  
*the soothsayers of Egypt, and related to them the dream; but*

nemo poterat interpretari illud. Tunc præfectus  
*no one could \*to interpret it. Then the chief*

pincernarum dixit regi: ego confiteor meum  
*(of butlers)--butler-- said to the king: I confess my*

peccatum: quum ego et præfectus pistorum nos  
*fault: when I and the chief (of bakers)--baker-- \*we*

essemus in carcere, uterque nostrum somniavimus in  
*were in prison, both of us dreamed in*

eâdem nocte. Ibî erat Hæbreus puer qui sapienter  
*the same night. There was a Hebrew boy who wisely*

est interpretatus nobis nostra somnia; enim res  
*\*is interpreted to us our dreams; for (the thing)--event--*

comprobavit interpretationem.  
*confirmed the interpretation.*

## 52.

Rex arcessivit Josephum, eique narravit  
*The king summoned Joseph, 3to 4him 1and 2related*

utrumque somnium. Tum Josephus inquit Pharaoni:  
*(both)--each-- dream. Then Joseph said to Pharaoh:*

duplex somnium significat unam atque eandem rem.  
*the double dream signifies one and the same thing.*

Septem pingues vaccæ et septem plenæ spicæ sunt  
*The seven fat cows and the seven full ears of corn are*

septem anni ubertatis mox venturi. Verò septem  
*seven years of abundance now about to come. But the seven*

macilentæ vaccæ et septem exiles spicæ sunt  
*lean cows and the seven barren ears of corn are*  
 totidem anni famis quæ fames est secutura  
*so many years of famine which \*famine is about to follow*  
 ubertatem. Itaque, ô rex, præfice toti Ægypto  
*the abundance. Therefore, O king, set over \*to all Egypt*  
 sapientem et industrium virum, qui recondat partem  
*a wise and industrious man, who may lay up a part*  
 frugum in publicis horreis, servetque eam  
*of the fruits in the public granaries, <sup>2</sup>may<sup>3</sup>preserve <sup>1</sup>and (that*  
 partem diligentèr in subsidium  
*part)—it— diligently (in)—for— a (supply)—alleviation—*  
 famis secuturæ.  
*of the famine about to follow.*

## 53.

Consilium placuit regi; quare ille dixit  
*The counsel pleased \*to the king; wherefore he said*  
 Josepho: num est quisquam in Ægypto sapientior  
*\*to Joseph: \*whether is there any one in Egypt wiser than*  
 te? Certe nemo melius fungetur illo  
*(thee)—thou?— Certainly no one <sup>2</sup>better <sup>1</sup>will<sup>3</sup>discharge that*  
 munere. En ego trado tibi curam mei regni.  
*office. Lo I deliver to thee the care of my kingdom.*  
 Tum ille detraxit anulum é sua manu, et  
*Then he took off a ring from his hand, and*  
 inseruit eum digito Josephi; ille induit  
*(inserted)—<sup>1</sup>put <sup>3</sup>on— <sup>2</sup>it \*to the finger, of Joseph; he clothed*  
 illum cum byssina veste, circumdedit ejus collo  
*him with a fine linen garment, he put round his \*to neck*  
 aureum torquem, eumque collocavit secundum in suo  
*a goldn collar, <sup>1</sup>and<sup>3</sup>him <sup>2</sup>placed second in his*  
 curru. Josephus erat triginta annos natus, quum  
*chariot. Joseph was thirty years (born)—old— when*  
 ille accepit summam potestatem à rege.  
*he received the (highest)—chief— power from the king.*

## 54.

Josephus perlustravit omnes regiones Ægypti, et  
*Joseph surveyed all the regions of Egypt, and*

congressit per septem annos ubertatis maximam  
*heaped up through seven years of abundance a very great*

copiam frumenti. Inopia septem annorum est  
*plenty of corn. (Want)—a famine— of seven years \*is*

secuta et fames ingravescebat in universo orbe.  
*followed and hunger increased in the whole (circle)—land.—*

Tunc Ægyptii, quos egestas premebat, adiêrunt  
*Then the Egyptians, whom poverty oppressed, came to*

regem, postulantes cibum. Quos homines Pharaô  
*the king, asking food. (Which men)—whom— Pharaoh*

remittebat ad Josephum. Autem hic aperuit horrea,  
*sent back to Joseph. \*But he opened the granaries,*

et vendidit frumenta Ægyptiis.  
*and sold corn to the Egyptians.*

## 55.

Conveniebatur ex aliis regionibus quoque  
*(It was come)—they came— from other regions also*

in Ægyptum ad emendam  
*(in)—into— Egypt (for)—to— (purchasing)—purchase—*

annonam. Compulsus ab eâdem necessitate Jacobus  
*provisions. Compelled by the same necessity Jacob*

misit illuc suos filios. Itaque fratres Josephi sunt  
*sent thither his sons. Wherefore the brothers of Joseph \*are*

profecti; sed pater retinuit domi  
*departed; but the father retained (of)—at— home*

minimum præ natu, qui homo vocabatur  
*the (least)—youngest— \*by \*birth, (which man)—who— was called*

Benjaminus. Enim ille timebat ne quid mali  
*Benjamin. For he feared lest (any)—some— \*of evil*

accideret ei in itinere. Benjaminus est natus  
*might happen to him in the journey. Benjamin is born*

ex eâdem matre ex quâ Josephus,  
*from the same mother (from whom)—as— Joseph,*

ideoque ille erat ei longè carior quam cæteri fratres.  
*therefore and he was to him far dearer than the other brothers.*

## 56.

Decem fratres, ubi illi venêrunt in conspectum  
*The ten brothers, when they came (in)—into— the presence*

Josephi, proni sunt venerati eum. Josephus agnovit  
*of Joseph, bowing down \*are revered him. Joseph knew*  
 eos nec ipse est cognitus ab eis. Josephus  
*them nor <sup>2</sup>himself (is)—<sup>1</sup>was—<sup>3</sup>known by them. Joseph*  
 noluit statim indicare quis ille  
*(was unwilling)—would not— immediately shew who he*  
 esset, sed ille interrogavit eos tanquam alienos :  
*(were)—was,— but he asked them as strangers :*  
 unde vos venistis, et cum quo consilio ?  
*whence <sup>2</sup>ye <sup>1</sup>have <sup>3</sup>come, and with what (counsel)—purpose ?*  
 Qui homines responderunt : nos sumus  
*(Which men)—who— answered : we (\*are)—have—*  
 profecti e regione Chanaan ut nos emamus  
*departed from the (region)—land— of Cunaan that we may buy*  
 frumentum. Josephus inquit est non ita ; sed vos  
*corn. Joseph said it is not so ; but you*  
 venistis huc cum hostili animo : vos vultis  
*have come hither with hostile (mind)—intention :— ye wish*  
 explorare nostras urbes et loca Ægypti parum  
*to explore our cities and the <sup>2</sup>places <sup>3</sup>of <sup>4</sup>Egypt (little*  
 munita. At illi inquit : minimè,  
*fortified)—<sup>1</sup>defenceless.— But they say : (least)—by no means,—*  
 nos meditamur nihil mali, nos sumus duodecim  
*we meditate (nothing)—no— \*of evil, we are twelve*  
 fratres ; minimus est retentus domi à  
*brothers ; the (least)—youngest— is retained (of)—at— home by*  
 patre : vero alius not superest.  
*the father : but the other <sup>2</sup>not <sup>1</sup>does <sup>3</sup>survive.*

## 57.

Illud angebat Josephum quòd Benjaminus non  
*It troubled Joseph that Benjamin <sup>2</sup>not*  
 aderat cum cæteris. Quare ille dixit eis : ego  
*<sup>1</sup>was <sup>3</sup>present with the others. Wherefore he said to them : I*  
 experiar an vos dixeritis verum : unus ex  
*will try whether ye \*may have spoken truth : <sup>2</sup>one (from)—<sup>3</sup>of—*  
 vobis maneat obses apud me dum  
*<sup>4</sup>you (may)—<sup>1</sup>let—<sup>5</sup>remain a hostage (at)—with— me while*  
 vester minimus frater adducatur huc ;  
*your (least)—youngest— brother is (led)—brought— hither ;*

vos ceteri abite cum frumento. Tunc illi cœpērunt  
 ye the others go away with the fruit. Then they began  
 dicere inter se: merito nos patimur hæc negotia:  
 to say among themselves: deservedly we suffer these things:  
 enim nos fuimus crudeles in nostrum fratrem;  
 for we have been cruel (in)—towards— our brother;  
 nunc nos luimus pœnam hujus sceleris. Illi  
 now we atone \*the punishment (of)—for— this crime. They  
 putabant hæc verba non intelligi à Josepho, quia  
 thought these words not to be understood by Joseph, because  
 ille loquebatur eis per interpretem. Autem ipse  
 he spoke to them through an interpreter. But he  
 avertit se parump̄er et flevit.  
 turned away <sup>1</sup>himself <sup>3</sup>a little while and wept.

## 58.

Josephus jussit saccos suorum fratrum impleri  
 Joseph commanded the sacks of his of the brothers to be filled  
 tritico et pecuniam quam illi attulerant reponi  
 with wheat and the money which they had brought to be replaced  
 in ore saccorum; ille addidit insuper cibaria in  
 in the mouth of the sacks; he added moreover food (in)—for—  
 viam. Deinde ille dimisit eos præter Simeonem,  
 the way. Then he dismissed them except Simeon,  
 quem ille retinuit obsidem. Itaque fratres Josephi  
 whom he retained a hostage. Therefore the brothers of Joseph  
 sunt profecti, et quum illi venissent ad patrem, illi  
 \*are departed, and when they had come to the father, they  
 narravērunt ei omnia negotia quæ acciderant sibi.  
 related to him all things which had happened to themselves.  
 Quum illi aperuissent saccos, ut illi effunderent  
 When they had opened the sacks, that they might pour out  
 frumenta, mirantes illi reperērunt pecuniam.  
 the corn, wondering they found the money.

## 59.

Jacobus, ut ille audivit Benjaminum  
 Jacob, (as)—when— he heard that Benjamin  
 arcessi à præfecto Ægypti, est questus  
 (to be)—was— summoned by the prefect of Egypt, \*is lamented

cum gemitu. Vos fecistis me orbum liberis:  
*with a groan Ye have <sup>1</sup>made <sup>2</sup>me <sup>1</sup>deprived (from)—of—children:*

Josephus est mortuus; Simeon est retentus in Ægypto;  
*Joseph is dead; Simeon is retained in Egypt;*

vos vultis abducere Benjaminum. Omnia hæc mala  
*ye wish to lead away Benjamin. All these evils*

residunt me; ego non dimittam Benjaminum;  
*settle (in)—upon— me; I <sup>2</sup>not <sup>1</sup>will <sup>3</sup>dismiss Benjamin;*

nam si quid adversi acciderit ei in viâ,  
*for if (what of adverse)—any evil— shall happen to him in the way,*

ego non potero vivere superstes ei; sed ego  
*I <sup>2</sup>not <sup>1</sup>shall <sup>3</sup>be <sup>4</sup>able to live a survivor (to)—of— him; but I*

moriar oppressus dolore.  
*shall die oppressed with grief.*

## 60.

Postquam cibi quos illi attulerant sunt  
*After the food which they had brought (are)—was—*

absumpti, Jacobus dixit suis filiis; proficiscimini vos  
*consumed, Jacob said to his sons; depart <sup>1</sup>ye*

iterum in Ægyptum, ut vos ematis cibos.  
*again (in)—into — Egypt, that ye may purchase food.*

Qui homines respondêrunt: nos possumus non  
*(Which men)—who— answered: we can not*

adire præfectum Ægypti sine Beniamino; enim ipse  
*go to the prefect of Egypt without Benjamin; for he himself*

jussit illum adduci ad se. Cur  
*commanded him to be brought to (himself)---him--- Why*

inquit pater, vos fecistis mentionem de vestro  
*said the father, <sup>2</sup>ye <sup>1</sup>did <sup>3</sup>make mention concerning your*

minimo fratre? Ipse, illi inquam, interrogavit  
*(least)---youngest--- brother? He, they say, asked*

nos an noster pater viveret; an nos  
*us whether our father (lived)---were living;--- whether we*

haberemus alium fratrem. Nos respondimus ad ea  
*had another brother. We answered to those*

negotia quæ ille sciscitabatur; nos non potuimus  
*things which he inquired; we <sup>2</sup>not <sup>1</sup>could*

præscire eum esse dicturum ;  
*(foreknow)---foresee--- (him)---that he--- (to be)---was--- about to say ;*  
 adducite huc vos vestrum fratrem.  
*bring \*to hither \*ye your brother.*

## 61.

Tunc Judas unus e filiis Jacobi dixit  
*Then Judas one (from)---of--- the sons of Jacob said*  
 patri: committe tu puerum mihi; ego recepio  
*to the father: commit \*thou the boy to me; I receive*  
 illum in meam fidem; ego servabo eum, ego  
*him (in)---upon--- my faith; I will preserve him, I*  
 reducam illum ad te; nisi ego fecerò id,  
*will bring<sup>2</sup>back<sup>1</sup>him to thee; unless I shall do (that)---so,---*  
 culpa hujus rei residebit in me: si tu  
*the blame of this thing shall settle (in)---upon--- me: if thou*  
 voluisses dimittere eum statim, jam nos  
*hadst been willing to dismiss him immediately, now we*  
 rediissemus huc secundo. Tandem pater  
*should have returned hither a second time. At length the father*  
 victus annuit; quoniam id est necessè, inquit,  
*overcome consented; since it is necessary, said he,*  
 Benjaminus proficiscatur vobiscum: referte viro  
*Benjamin may depart with you: carry back to the man*  
 munera et duplum pretium ne fortè id sit  
*gifts and a double price lest by chance it may (be*  
 factum ab errore, ut prior pecunia  
*done)---have happened--- by an error, that the former money*  
 redderetur vobis.  
*should be returned to you.*

## 62.

Id est nunciatum Josepho eosdem viros  
*It (is)---was--- announced to Joseph that the same men*  
 advenisse, et cum eis parvulum  
*(to have)---had--- come, and with them the (small)---youngest---*  
 fratrem. Josephus jussit eos introduci domum et  
*brother. Joseph commanded them to be brought into the house and*  
 lautum convivium parari. Porro illi metuebant nè  
*a sumptuous feast to be prepared. Moreover they feared lest*  
 illi arguerentur de pecuniâ quam illi repererant  
*they should be accused concerning the money which they had found.*

in saccis; quare illi purgaverunt se apud  
*in the sacks; wherefore they excused themselves (at)—before—*  
 dispensatorem Josephi. Jam nos venimus huc  
*the steward of Joseph. Already we have come hither*  
 semel, inquit, et reversi domum nos invenimus  
*once, said they, and having returned home we found*  
 pretium frumenti in saccis; nos nescimus quonam casu id  
*the price of the corn in the sacks; we know not by what chance it*  
 fuerit factum: sed nos reportavimus eandem  
*may have been done: but we have brought back the same*  
 pecuniam. Quibus hominibus dispensator ait: estote  
*money. (To which men)—to whom—the steward said: be*  
 vos bono animo. Deinde ille adduxit ad illos  
*\*ye of good (mind)—cheer.— Then he led to them*  
 Simeonem qui fuerat retentus.  
*Simeon who had been retained.*

## 63.

Deinde Josephus est ingressus in conclave,  
*Then Joseph \*is entered (in)—into—the room,*  
 ubi sui fratres expectabant eum, qui fratres  
*where his the brothers awaited him, (which brothers)—who—*  
 sunt venerati eum offerentes munera. Josephus clementer  
*\*are revered him offering gifts. Joseph kindly*  
 salutavit eos; interrogavit que salvus—ne est ille senex  
*saluted them; 2asked 1and 5safe \*whether is that 3old 4man*  
 quem vos habetis patrem? Vivit—ne  
*(whom you have)—who is your— father? 1Does 4live \*whether*  
 ille adhuc? Qui homines responderunt, noster  
*2he 3still? Which (men)—who— answered, our*  
 pater est salvus, ille adhuc vivit. Autem Josephus,  
*father is (safe)—well,— he still lives. But Joseph,*  
 suis oculis conjectis in Benjaminum dixit: est  
*his eyes being cast (in)—upon— Benjamin said: is*  
 iste vester minimus frater qui remanserat domi  
*this your (least)—youngest— brother who had remained at home*  
 apud patrem? Et rursus: Deus sit propitius  
*(at)—with—the father? And again: 2God 1may 3be propitious*  
 tibi o mi fili; et ille abiit festinans quia  
*to thee \*O my son; and he went out (hastening)—in haste— because*  
 ille erat commotus et lachrymæ erumpebant.  
*he was moved and the tears were bursting forth.*

## 64.

Josephus, *suâ facie lotâ, regressus,*  
*Joseph, his face being washed (returned)—returning,—*  
*continuit se, et jussit cibos apponi.*  
*contained himself, and commanded the food to be (set on)—served up.—*  
*Tum ille distribuit escam unicuique suorum fratrum: sed*  
*Then he distributed food to each one of his brothers: but*  
*pars Benjaminini, erat quintuplo major quam*  
*the (part)—share— of Benjamin, was five fold greater than*  
*pars cæterum. Convivio peracto, Josephus*  
*the (part)—share— of the others. The feast being finished, Joseph*  
*dat negotium. dispensatori, ut ille*  
*gives \*the (business)—charge— to the steward, \*that \*he*  
*impleat eorum saccos frumento,*  
*(may)—to—fill (of them)—their— \*the sacks with corn,*  
*simul ille reponat pecuniam, et insuper ille*  
*at the same time \*he (may)—to—replace the money, and moreover \*he*  
*recondat suum argenteum scyphum in sacco*  
*(may)—to—hide his silver cup in the sack*  
*Benjaminini. Ille fecit diligenter quod ille fuerat jussus.*  
*of Benjamin. He did diligently what he had been commanded.*

## 65.

Fratres Josephi dederant sese in  
*The brothers of Joseph (had given themselves in*  
*viam.*  
*the way)—began their journey.— Nor \*yet 2they 1were 4absent 3far*  
*ab urbe. Tunc Josephus vocavit dispensatorem*  
*from the city. Then Joseph called the steward*  
*suæ domûs, eique dixit: persequere tu viros,*  
*of his household, 3to 4him 1and 2said: pursue \*thou the men,*  
*et quum tu fueris assecutus eos, dicito tu*  
*and when \*thou shalt have \*been overtaken them, say \*thou*  
*illis: quare vos rependistis injuriam pro beneficio?*  
*to them: wherefore 2ye 1have 3repaid injury for kindness?*  
*Vos subripuistis argenteum scyphum quo meus dominus*  
*Ye have stolen the silver cup \*by which my master*  
*utitur: vos fecistis improbè. Dispensator perfecit*  
*uses: you have done unjustly. The steward (did)—executed—*

mandata Josephi; confestim ille advolavit ad eos;  
*the commands of Joseph; immediately he flew to them;*  
 exprobavit furtum; exposuit indignitatem rei.  
*reproached the theft; exposed the unworthiness of the thing.*

## 66.

Fratres Josephi responderunt dispensatori, istud  
*The brothers of Joseph answered to the steward, that*  
 sceleris est longè alienum à nobis; nos, ut  
*\*of crime is far foreign (from)—to--- us; we, as*  
 tute scis, retulimus cum bonâ fide pecuniam  
*thou thyself knowest, brought back with good faith the money*  
 repertam in saccis; Id abest tantum ut nos  
*found in the sacks; (It is absent so much that we*  
 simus furati scyphum tui  
*may be)---we are so far from having--- stolen the cup of thy*  
 domini; Ille apud quem furtum fuerit  
*master; He (at)---with--- whom the theft shall (have been)---be---*  
 deprehensum, mulctetur morte. Continuo  
*detected, may be (fined)---punished--- with death. Immediately*  
 illi deponunt saccos et aperiunt illos, quos  
*they (put off)---unload--- the sacks and open them, which*  
 ille scrutatus, invenit scyphum in Benjamini sacco.  
*he having searched, found the cup in Benjamin's sack.*

## 67.

Tunc fratres Josephi oppressi mœrore  
*Then the brothers of Joseph oppressed with grief*  
 revertuntur in urbem. Adducti ad Josephum,  
*return (in)—into— the city. Being led to Joseph,*  
 illi abjecerunt sese ad illius pedes. Quibus  
*they cast themselves (to)—at— his feet. To whom*  
 ille inquit; quomodo potuistis vos admittere hoc scelus?  
*he said; how could you \*to commit this crime?*  
 Judas respondit: ego fateor: res est manifesta; nos  
*Judah answered: I confess: the thing is manifest; we*  
 possumus offerre nullam excusationem, nec nos audemus  
*can offer no excuse, nor 2we 1do 3dare*  
 petere aut sperare veniam: nos omnes erimus tui servi.  
*to ask or to hope for pardon: we all will be thy slaves.*

Nequaquam, ait Josephus : sed ille apud quem  
*By no means, said Joseph : but he (at)—with— whom*  
 scyphus est inventus erit servus mihi : autem  
*the cup (is)—was— found shall a slave to me : but*  
 vos abite ad vestrum patrem.  
*ye go away to your father.*

## 68.

Tunc Judas accedens propius ad Josephum inquit :  
*Then Judah approaching nearer to Joseph said :*  
 ego oro te, ó mi domine, ut tu audias  
*I beseech thee, \*O my master, that thou (mayest)—to— hear*  
 me cum bonâ veniâ. Pater unicè diligit  
*me with \*good indulgence. The father singularly loves*  
 puerum ; primò ille noluit dimittere eum : ego potui  
*the boy ; at first he was unwilling to dismiss him : I could*  
 non impetrare id ab eo, nisi postquàm ego spopondi  
*not obtain it from him, unless after I promised*  
 eum fore tutum ab omni periculò.  
*(him)—that he— (to)—should— be safe from all danger.*  
 Si nos redierimus ad patrem sine puero, ille  
*If we should return to the father without the boy, he*  
 confectus præ mœrore morietur. Ego ora atque  
*(made)—worn out— with grief will die. I entreat and*  
 obsecro te ut tu sinas puerum abire, meque addicas  
*beseech thee that thou suffer the boy to depart, 3me 1and 2doom*  
 in servitutem pro eo : ego sumo  
*(in)—to— slavery (for)—instead of— him : I take*  
 mihi et exsolvam pœnam  
*to myself and will (pay)—suffer— the punishment*  
 quâ ille est dignus.  
*(with)—of— which he is worthy.*

## 69.

Interea Josephus poterat vix continere se :  
*In the meantime Joseph could scarcely contain himself :*  
 quare ille jussit Ægyptios circumstantes recedere.  
*wherefore he bade the Egyptians standing round to depart.*  
 Tum flens ille dixit cum magnâ voce : ego sum  
*Then weeping he said with a (great)—loud— voice : I am*

Josephus: vivit—ne adhuc meus pater? Ejus  
*Joseph: 1does 5live \*whether 4yet 2my 3father? His*  
 fratres perturbati nimio timore proterant non  
*brothers troubled with too much fear could not*  
 respondere. Quibus ille inquit amicè: accedite  
*answer. To whom he said in a friendly manner: approach*  
 ad me; ego sum Josephus vester frater, quem vos  
*to me; 1 am Joseph your brother, whom ye*  
 vendidistis mercatoribus euntibus in Ægyptum:  
*sold to merchants going (in)--into--- Egypt:*  
 nolite vos timere. Id est factum  
*(be unwilling)—do not— \*ye \*to fear. That (is)—was— done*  
 providentiâ Dei, ut ego consulerem vestræ  
*by the providence of God, that 1 might consult for your*  
 saluti.  
*(health)—welfare.—*

## 70.

Josephus locutus hæc verba est complexus suum  
*Joseph having spoken these words \*is embraced his*  
 fratrem Benjaminum, eumque conspersit cum lachrymis.  
*brother Benjamin, 3him 1and 2sprinkled 4with tears.*  
 Deindè quoquè collacrymans ille est osculatus cæteros  
*Then also weeping he \*is kissed the other*  
 fratres. Tum demum illi sunt locuti cum eo fidentèr.  
*brothers. Then at length they \*are conversed with him confidently.*  
 Quibus Josephus inquit, ite vos, properate vos ad  
*To whom Joseph said, go ye, hasten ye to*  
 meum patrem, eique nunciate suum filium  
*my father, 3to 4him 1and 2announce that his son*  
 vivere, et posse apud  
*(to live)—lives,— and (to be able)—is powerful— (at)—with—*  
 Pharaonem; persuadete illi ut ille commigret  
*Pharaoh; persuade \*to him (that he may remove)—to remove—*  
 in Ægyptum cum omni suâ familiâ.  
*(in)—into— Egypt with all his family.*

## 71.

*The same (concerning)—of— the coming of the brothers of Joseph*  
 Fama de adventu fratrum Josephi

pervenit ad aures regis; qui dedit eis munera  
*came to the ears of the king; who gave to them gifts*

preferenda ad patrem cum his mandatis. Adducite  
*to be borne \*before to the father with these commands. Bring*

huc vestrum patrem et omnem ejus familiam, nec curate  
*hither your father and all his family, nor <sup>1</sup>care <sup>3</sup>for*

multum vestram supellectilem, quia ego sum  
*<sup>2</sup>much <sup>4</sup>your furniture, because I (am*

præbiturus vobis omnia negotia quæ  
*about to afford)—will furnish— for you all things which*

erunt opus, et omnes opes Ægypti  
*shall be (need)—necessary,— and all the wealth of Egypt*

erunt vestræ. Ille misit quoque currus ad  
*shall be yours. He sent also chariots (to)—for—*

vehendum senem, et parvulos filios et  
*carrying the old man, and the little (sons)—ones— and*

mulieres.  
*the women.*

## 72.

Fratres Josephi festinantes sunt reversi ad suum  
*The brothers of Joseph hastening \*are returned to their*

patrem, eique nunciaverunt Josephum  
*father, <sup>3</sup>to <sup>4</sup>him <sup>1</sup>and <sup>2</sup>announced that Joseph*

vivere et esse principem totius  
*(to live)—was living— and (to be)—was— chief of all*

Ægypti. Ad quem nuncium Jacobus obstupuit quasi  
*Egypt. To which message Jacob was amazed as if*

excitatus è gravi somno, nec ille primum  
*aroused from a (heavy)—deep— sleep, nor <sup>2</sup>he <sup>3</sup>at <sup>4</sup>first*

adhibuit fidem suis filiis narrantibus rem. Sed  
*<sup>1</sup>did <sup>5</sup>give (faith)—credit— to his sons relating the thing. But*

postquam ille vidit plaustra, et dona missa  
*after. he saw the wagons, and the gifts sent*

sibi à Josepho, ille recipit animum,  
*to (himself)—him— by Joseph, he took (mind)—courage,—*

et inquit, id est satis mihi, si meus Josephus adhuc  
*and said, it is sufficient for me, if my Joseph yet*

vivit: Ego ibo et videbo eum antequam ego moriar.  
*lives: I will go and \*will see him before I \*shall die.*

## 73.

Jacobus profectus cum suis filiis et nepotibus pervenit  
*Jacob having departed with his sons and grandsons came*  
 in Ægyptum, et præmisit Judam ad Josephum,  
*(in)—into— Egypt, and sent forward Judah to Joseph,*  
 ut ille faceret illum certiores de suo adventu.  
*that he might make him more certain concerning his coming.*  
 Confestim Josephus processit obviam suo  
*Immediately Joseph proceeded (before)—to meet— \*to his*  
 patri, quem ut ille vidit, ille insiluit  
*father, whom (as)—when— he saw, he (leaped)—fell on—*  
 ejus collum, et flens ille est complexus patrem flentem.  
*his neck, and weeping he \*is embraced the father weeping.*  
 Tum Jacobus inquit: ego vixi diu satis, nunc ego  
*Then Jacob said: I have lived long enough, now I*  
 moriar cum æquo animo, quoniam id  
*will die with (equal)—a contented— mind, since it*  
 licuit mihi frui tuo conspectu, et  
*has been lawful for me to enjoy (thy)—<sup>3</sup>of <sup>4</sup>thee— <sup>1</sup>the <sup>2</sup>sight, and*  
 ego relinquo te superstitem mihi.  
*\*I leave thee a survivor to me.*

## 74.

Josephus adiit Pharaonem, eique nunciavit  
*Joseph approached Pharaoh, <sup>3</sup>to <sup>4</sup>him <sup>1</sup>and <sup>2</sup>announced*  
 suum patrem advenisse: ille constituit  
*that his father (to have)—had— come: he placed*  
 etiam quinque è suis fratribus coram rege.  
*also five (from)—of— his brothers before the king.*  
 Qui interrogavit eos, quidnam genus operis illi  
*Who asked them, what kind of labour they*  
 haberent: illi responderunt se  
*(had)—understood:— they answered that (themselves)—they—*  
 esse pastores. Tum rex dixit Josepho:  
*(to be)—were— shepherds. Then the king said to Joseph:*  
 Ægyptus est in tuâ potestate; cura tu ut tuus pater  
*Egypt is in thy power; take care \*thou that thy father*  
 et tui fratres habitent in optimo loco; et si sint  
*and thy brothers dwell in the best place; and if there be*

qui inter eos sint navi et industrii, trade  
 (who)—any— among them be skilful and industrious, deliver  
 tu eis curam meorum pecorum.  
 \*thou to them the care of my flocks.

## 75.

Josephus adduxit quoque suum patrem ad Pharaonem,  
 Joseph led also his father to Pharaoh,  
 qui, salutatus à Jacobo, est percontatus ab eo  
 who, being saluted by Jacob, \*is asked \*from him  
 quâ ætate ille esset. Jacobus respondit  
 of what age he (were)—was.— Jacob answered  
 regi: ego vixi centum et triginta annos, nec  
 to the king: I have lived a hundred and thirty years, nor,  
 ego sum adeptus beatam senectutem  
 I (\*be)—I have— (gained)—reached—the happy old age  
 meorum avorum: tum precatus benè  
 of my ancestors: then having (prayed well)—blessed—  
 regi ille discessit ab eo. Autem Josephus  
 \*to the king he departed from him. But Joseph  
 collocavit suum patrem et suos fratres in optimâ parte  
 placed his father and his brothers in the best part  
 Ægypti, eisque suppeditavit abundantiam omnium  
 of Egypt, 3for 4them 1and 2supplied an abundance of all  
 rerum.  
 things.

## 76.

Jacobus vixit septem et decem annos  
 Jacob lived (seven and ten)—seventeen— years  
 postquam ille (commigrâsset)—commigravisset—in  
 after he had removed (in)—into—  
 Ægyptum. Ubi ille sensit mortem  
 Egypt. When he perceived that death  
 imminere sibi, Josepho  
 (to threaten)—was approaching— \*to \*himself, Joseph  
 arcessito, ille dixit: Si tu amas me, jura tu,  
 being summoned, he said: If thou lovest me, swear \*thou,  
 te esse facturum id quod ego  
 (thee)—that thou— (to be about to do)—will do—that which I

petam à te, scilicet ut tu ne sepelias  
*shall ask from thee, to wit that thou* <sup>2</sup>*not (mayest)*—<sup>1</sup>*will* <sup>3</sup>*bury*—  
 me in Ægypto, sed tu transferas meum corpus  
*me in Egypt, but* \**thou (mayest)*—*wilt—transfer my body*  
 ex hâc regione, et condas id in sepulchro  
*from this region, and (mayest)*—*wilt—place it in the sepulchre*  
 meorum majorum hominum. Autem Josephus  
*of my (greater men)—ancestors.—* \**But Joseph*  
 inquit: ego faciam quod tu jubes ô pater. Jura  
*said: I will do what thou commandest* \**O father. Swear*  
 tu ergo mihi ait Jacobus te certò  
 \**thou then to me said Jacob (thee)—that thou—* <sup>2</sup>*certainly*  
 esse facturum id. Josephus juravit in  
*(to be about to do)—* <sup>1</sup>*will do— it. Joseph swore (in)—to—*  
 verba sui patris.  
*the words of his father.*

## 77.

Josephus adduxit ad patrem suos duos filios,  
*Joseph led to* \**to the father his two sons,*  
 Manassem et Ephraimum: ille posuit Manassem qui  
*Manasseh and Ephraim: he placed Manasseh who*  
 erat major natus, ad dextram manum  
*was (greater by birth)—the elder,—(to)—at—the right hand*  
 senis hominis, vero Ephraimum minorem  
*of the old man, but Ephraim (less)—the younger—*  
 ad ejus sinistram manum. At Jacobus decussans  
*(to)—at—his left* \**hand. But Jacob shaking off*  
 suas manus, imposuit dextram manum Ephraimo,  
*his hands, placed the right hand (to)—upon—Ephraim,*  
 autem sinistram manum Manassi, et est  
*but the left* \**hand (to)—upon—Manasseh, and (is*  
 precatus benè utrique simul. Quod  
*prayed well)—blessed— both at the same time. Which*  
 Josephus animadvertens, tulit ægrè, et est conatus  
*Joseph perceiving, bore it ill, and* \**is tryed*  
 commutare manus sui patris. At pater restitit,  
*to change the hands of his father. But the father resisted,*  
 dixitque Josepho: ô mi fili ego scio  
<sup>2</sup>*said and* <sup>3</sup>*to Joseph: O my son I know*

hunc                      esse                      majorem natu  
*(him)—that the latter— (to be)—is— (greater by birth)—the elder—*  
 et illum                      esse                      minorem :  
*and (him)—that the former— (to be)—is— (less)—the younger :—*  
 ego feci id prudens.                      Ita Jacobus  
*I did that (prudent)—intentionally.— Thus Jacob*  
 anteposuit Ephraimum Manassi.  
*preferred Ephraim to Manasseh.*

## 78.

Ut                      Josephus vidit suum patrem extinctum,  
*(As)—when— Joseph saw his father dead,*  
 ille ruit                      super                      eum flens : et est  
*he (rushed)—fell— (over)—upon— him weeping : and \*is*  
 osculatus eum luxitque illum diù. Deinde  
*kissed him 2mourned 3for 1and 4him a long time. Then*  
 ille præcepit medicis, ut illi condirent  
*he commanded \*to the physicians, (that they should)—to— embalm*  
 corpus, et ipse, cum suis fratribus cum multisque  
*the body, and himself, with his brothers 2with 3many 1and*  
 Ægyptiis deportavit patrem in regionem  
*Egyptians carried the father (in)—into— the region*  
 Chanaan. Ibi illi fecerunt funus cum magno planctu,  
*of Canaan. There they made a funeral with great lamentation,*  
 et sepeliêrunt corpus in speluncâ ubi Abrahamus et  
*and buried the body in the cave where Abraham and*  
 Isaacus jacebant, sunt reversique in  
*Isaac (lay)—were buried,— \*are 2returned 1and (in)—into—*  
 Ægyptum.  
*Egypt.*

## 79.

Josephus vixit centum et decem annos, quumque  
*Joseph lived a hundred and ten years, 2when 1and*  
 ille esset                      proximus morti, ille convocavit suos  
*he (were)—was— near to death, he called together his*  
 fratres, et admonuit illos se                      esse  
*brothers, and admonished them (himself)—that he— (to be*  
 moriturum                      brevi.                      Ille inquit, Ego  
*about to)—should— die in a short time. He said, I*

morior jam: Deus non deseret vos, sed  
 (die)—I am <sup>3</sup>dying— <sup>2</sup>now: God <sup>2</sup>not I will <sup>3</sup>desert you, but  
 ille erit præsidio vobis, et deducet vos  
 he will be \*for a protection to you, and will lead <sup>2</sup>out I you  
 aliquando ex Ægypto in regionem quam ille  
 some time from Egypt (in)—into— the region which he  
 promisit nostribus patribus: Ego oro atque obtestor  
 promised to our fathers: I intreat and beseech  
 vos ut vos deportetis illuc mea ossa. Deinde ille  
 you that ye convey thither my bones. Then he  
 obiit placidè: ejus corpus est conditum, et positum  
 died quietly: his body was embalmed, and placed  
 in feretro.  
 (in)—upon— a bier.

## 80.

Interea posteri Jacobi, seu Hebræi, sunt  
 In the mean time the offspring of Jacob, or the Hebrews, \*are  
 aucti in mirum modum, et eorum multitudo  
 increased in a wonderful manner, and their multitude  
 crescens in dies incutiebat metum  
 increasing (in days)—daily— struck fear  
 Ægyptiis. Novus rex est potitus solio,  
 (to)—upon— the Egyptians. A new king \*is possessed the soil,  
 qui non viderat Josephum, nec recordabatur ejus  
 who <sup>2</sup>not I had <sup>3</sup>seen Joseph, nor remembered his  
 merita. Is igitur, ut ille opprimeret Hebræos, primum  
 merits. He therefore, that he might oppress the Hebrews, first  
 conficiebat illos cum duris laboribus; deinde ille  
 (made)—exhausted— them with hard labours; then he  
 edixit etiam ut eorum recens nati  
 proclaimed also that their (lately)—new— born  
 parvuli projicerentur in flumen.  
 (small)—infants— should be thrown (in)—into— the river.

## 81.

Hebræa mulier peperit filium, quem quum illa videret  
 A Hebrew woman bore a son, whom when she saw  
 elegantem, illa voluit servare. Quare illa abscondit  
 elegant, she wished to save. Wherefore she hid

eum tribus mensibus, sed quum illa posset non  
 him three months, but when she could not  
 occultare eum diutius, illa sumpsit fiscellam scirpeam,  
 conceal him longer, she took a basket of bulrushes,  
 quam illa linivit cum bitumine, et cum pice. Deinde  
 which she lined with bitumen, and \*with pitch. Then  
 illa posuit infantulum intus, et exposuit eum inter  
 she placed the infant within, and exposed it among  
 arundines ripæ fluminis. Illa habebat secum unam  
 the reeds of the bank of the river. She had with herself one  
 comitem sororem pueri, quam illa jussit stare  
 attendant the sister of the boy, whom she commanded to stand  
 procul, ut illa exploraret eventum rei.  
 far off, that she might await the event of the thing.

## 82.

Mox filia Pharaonis venit ad flumen, ut  
 By and by the daughter of Pharaoh came to the river, that  
 illa ablueret suum corpus. Illa prospexit  
 she might wash (her body)—herself.— She saw  
 fiscellam hærentem in arundinibus, misitque illuc unam  
 the basket adhering \*in to the reeds, <sup>2</sup>sent <sup>1</sup>and thither one  
 e suis famulabus. Fiscellâ apertâ, cernens  
 (from)—of— her servants. The basket being opened, seeing  
 parvulum vagientem, illa est miserta illius :  
 the (small)—infant— crying, she \*is pitied \*of it :  
 iste est, inquit illa, unus ex infantibus  
 this is, said she, one (from)—of— the infants  
 Hebræorum. Tunc soror pueri accedens ait :  
 of the Hebrews. Then the sister of the boy approaching said :  
 tu vis—ne ut ego arcessam Hebræam  
 2thou 1dost 3wish \*whether that I shall send for a Hebrew  
 mulierem, quæ nutriat parvulum ? et vocavit  
 woman, who may nurse the (small)—infant ?— and called  
 matrem ; cui filia Pharaonis dedit puerum  
 the mother ; to whom the daughter of Pharaoh gave the boy  
 alendum, mercede promissâ. Itaque mater  
 to be nourished, a reward being promised. Therefore the mother  
 nutrit puerum, et reddidit eum adultum filiæ  
 nourished the boy, and restored him grown up to the daughter

Pharaonis, quæ filia adoptavit illum, et  
*of Pharaoh, (which daughter)—who— adopted him, and*  
 nominavit illum Mosem, id est servatum ab aquis.  
*named him Moses, that is saved from the waters.*

## 83.

Moses jam senex homo, Deo jubente, adiit  
*Moses now an old man, God commanding, went to*  
 Pharaonem, eique præcepit, nomine Dei, ut  
*Pharaoh, \*to him and 2ordered, in the name of God, that*  
*ille dimitteret Hebræos. Impius rex renuit parere*  
*he should dismiss the Hebrews. The impious king refused to obey*  
*mandatis Dei. Moses, ut ille vinceret*  
*\*to the commands of God. Moses, that he might overcome*  
*pertinaciam Pharaonis, edidit multa et*  
*the obstinacy of Pharaoh, (gave)—effected— many and*  
*stupenda prodigia, quæ vocantur plagæ Ægypti.*  
*stupendous prodigies, which are called the plagues of Egypt.*  
 Quum nihilominus Pharao perstaret in sua sententiâ,  
*When nevertheless Pharaoh persisted in his opinion,*  
 Deus interfecit ejus primogenitum filium, et omnes  
*God slew his first—born son, and all*  
*primogenitos Ægyptiorum. Tandem rex victus*  
*the first born of the Egyptians. At length the king overcome*  
*metu paruit, deditque Hebræis facultatem*  
*by fear obeyed, 2gave and \*to the Hebrews (faculty)—leave—*  
*discedendi.*  
*(of departing)—to depart.--*

## 84.

Hebræi sunt profecti ex Ægypto ad  
*The Hebrews \*are departed from Egypt (to)—about—*  
 sexcenta millia virorum præter parvulos filios  
*six hundred thousand \*of men besides the little (sons)—ones—*  
 et promiscuum vulgus. Columna nubis  
*and a promiscuous rabble. A (column)—pillar— of a cloud*  
 præibat illis egredientibus interdiu, et  
*went before \*to them going out in the day time, and*  
 columna ignis noctu; quæ columna  
*a (column)—pillar— of fire by night; which (column)—pillar—*

esset                      dux                      viæ,                      nec                      illa  
 (were)—was—                      a guide                      (of)—to—the way,                      nor                      2that  
 columna                      defuit                      unquam                      per  
     3pillar                      (was from)—1did 5fail—                      4ever                      through  
 quadraginta                      annos.                      Post paucos dies,                      multitudo  
     forty                      years.                      After a few days,                      the multitude  
 Hebræorum pervenit ad littus Rubri maris, ibique  
 of the Hebrews came to the shore of the Red sea, 5there 1and  
 posuit                      sua                      castra.  
 (placed)—2pitched—                      (its)—3their—                      4tents.

## 85.

Brevi tempore                      pœnituit                      regem                      quòd ille  
 In a short time                      it 3repented                      1the 2king                      because he  
 dimisisset tot millia hominum, et, ingenti exercitu  
 had dismissed so many thousand \*of men, and, a great army  
 collecto, ille est persecutus eos. Hebræi quum illi  
 being collected, he \*is pursued them. The Hebrews when they  
 vidissent                      se                      esse                      interclusos  
 (had seen)—saw— (themselves to be)—that they were—                      shut up  
 ex                      unâ parte                      mari,                      Pharaonem  
 (from)—on—the one (part)—side—                      by the sea, that Pharaoh  
 instare                      ex                      alterâ  
 (to urge)—was pressing forward—                      (from)—on—the other  
 parte                      cum omnibus suis copiis, sunt  
 (part)—side—                      with all his forces, (are)—were—  
 correpti magno timore. Tunc Deus inquit Mosi:  
     seized by great fear.                      Then God said to Moses:  
 protende tu tuam dextram manum in                      mare,  
 stretch out \*thou thy right hand (in)--towards—the sea,  
 et divide tu aquas, ut illæ præbeant siccum  
 and divide \*thou the waters that they may afford a dry  
 iter Hebræis gradientibus.  
 journey to the Hebrews \*going.

## 86.

Moses fecit quod Deus jusserat: quum ille  
 Moses did what God had commanded: when he  
 teneret suam manum extensam super mare, aquæ  
 held his hand stretched out over the sea, the waters

sunt                      divisæ,              et              intumescentes              illæ  
 (are)--were--              divided;              and              swelling up              they

pendebant                      hinc              et              hinc.  
 (hung)--were suspended--              (hence              and              hence)--on each side.--

Vehemens              ventus              etiam              flavit,              quo              alveus  
*A vehement              wind              also              blew,              by which              the channel*

est                      exsiccatus.              Tunc              Hebræi              sunt              ingressi  
 (is)--was--              dried up.              Then              the Hebrews              \*are              entered

in                      siccum              mare:              enim              aqua              erat              tanquam  
 (in)--into--              the dry              sea:              for              the water              was              as

murus              a                      dextrâ              et              a                      lævâ.  
 a wall              (from)--on--              the right              and              (from)--on--              the left.

Ægyptius              rex quoque              insecutus              Hebræos              gradientes,  
*The Egyptian king              also              pursuing the Hebrews              \*going,*

non dubitavit ingredi qua mare patebat, cum suo  
<sup>2</sup>not <sup>1</sup>did <sup>3</sup>hesitate to enter where the sea was open, with his

universo exercitu.  
 whole              army.

## 87.

Quum              Ægyptii              progredierentur              in              medio              mari,  
*When              the Egyptians              were going              in the midst of the sea,*

Dominus              subvertit              eorum              currus              et              dejecit  
*the Lord              overturned              their              chariots              and              threw down*

equites.                      Ægyptii                      percussi                      metu  
*the horsemen.              The Egyptians              smitten              with fear*

cæperunt fugere: at Deus dixit Mosi: extende  
*began              to fly: but God              said              to Moses: stretch forth*

tu rursus tuam dextram manum in              mare,  
 \*thou again thy right hand (in)--towards-- the sea,

ut aquæ revertantur in              suum locum. Moses  
*that the waters may return (in)--into-- their place. Moses*

paruit, et statim aquæ refluxes obruerunt  
*obeyed, and immediately the waters flowing back overwhelmed*

Ægyptios, et eorum currus et equites. Universus  
*the Egyptians, and their chariots and horsemen. The whole*

exercitus Pharaonis est              deletus in mediis  
*army              of Pharaoh (is)--was-- destroyed in the midst of*

fluctibus; nec quidem unus              nuncius tantæ  
*the waves; (nor indeed one)--and no-- messenger of so great*

cladis superfruit. Sic Deus liberavit Hebræos ab  
*a defeat survived. Thus God delivered the Hebrews from*  
 injustâ servitute Ægyptiorum.  
*the unjust bondage of the Egyptians.*

## 88.

Hebræi, Rubro mari trajecto, diu  
*The Hebrews, the Red sea being crossed, a long time*  
 peragrârunt vastam solitudinem. Panis deerat; at  
*traversed the vast desert. Bread was wanting; but*  
 Deus ipse aluit eos: cibus cecidit e cælo  
*God himself nourished them: food fell from heaven*  
 per quadraginta annos, quem cibum illi appellavêrunt  
*through forty years, which food they called*  
 MANNA. Inerat huic cibo gustus similæ mixtæ  
 MANNA. *There was in \*to this food a taste of fine flour mixed*  
 cum melle. Interdum etiam aqua defuit: at, Deo  
*with honey. Sometimes also water failed: but, God*  
 jubente, Moses percutiebat rupem virgâ, et  
*ordering, Moses struck a rock with a rod, and*  
 continuò fontes dulcis aquæ erumpebant.  
*immediately fountains of sweet water burst forth.*

## 89.

In tertio mense, postquam Hebræi sunt egressi  
*In the third month, after the Hebrews \*are went out*  
 ex Ægypto, illi pervenerunt ad montem Sinæ. Ibi  
*from Egypt, they came to mount \*of Sinai. There*  
 Deus dedit eis legem cum terrifico apparatu.  
*God gave to them the law with terrific majesty.*  
 Tonitrua cœperunt exaudiri, fulgura micare: densa  
*Thunder began to be heard, lightning to shine: a thick*  
 nubes operiebat montem, et clangor buccinæ  
*cloud covered the mountain, and the noise of a trumpet*  
 perstrepebat vehementius Populus stabat ad  
*resounded \*more vehemently. The people stood (to)-at—*  
 radices fumantis montis trepidus præ metu.  
*the (roots)—foot— of the smoking mountain trembling with fear.*

Autem Deus in monte loquebatur e mediâ  
*But God (in)—on—the mountain spoke from the midst*  
 nube inter fulgura et tonitrua.  
*of the cloud amongst lightning and thunder.*

## 90.

Porro hæc sunt verba quæ Deus protulit: Ego  
*Moreover these are the words which God uttered: I*  
 sum Dominus qui eduxi vos è servitute  
*am the Lord who have led 2out 1you from the bondage*  
 Ægyptiorum. Non erunt vobis alieni  
*of the Egyptians. 3Not (shall be to you)—1ye 2shall 4have— other*  
 Dii: Ego sum unus Deus, et est non  
*Gods: I am one God, and there is (not)—no—*  
 alius præter me. Vos non usurpabitis nomen vestri  
*other except me. Ye 2not 1shall 3use the name of your*  
 Dei temerè et sine causâ. In sabbato vos facietis  
*God rashly and without cause. In the sabbath ye shall do*  
 nullum opus; colite \*vos vestrum patrem et vestram  
*no work; cherish \*ye your father and your*  
 matrem: vos non occidetis; vos non adulterabitis.  
*mother: ye 2not 1shall 3kill; ye 2not 1shall 3commit adultery.*  
 Vos non facietis furtum. Vos non  
*Ye 2not 1shall (make theft)—3steal.— Ye not*  
 dicetis falsum testimonium adversus vestrum  
*1shall (say)—bear— false witness against your*  
 proximum: vos non concupiscetis rem  
*neighbour: ye not shall covet the (thing)—property—*  
 alterius.  
*of another.*

## 91.

Moses admonitus à Deo jussit tabernaculum  
*Moses admonished by God commanded a tabernacle*  
 confici ex pellibus et ex pretiosissimis cortinis,  
*to be made from skins and \*from very precious curtains,*  
 et insuper arcum fœderis vestitam cum  
*and moreover the ark of the covenant (clothed)—covered— with*  
 puro auro, in quâ arcâ ille reposuit tabulas divinæ legis.  
*pure gold, in which \*ark he placed the tables of divine law.*

Quum ille haberet jam in conspectu terram  
*When he had already in sight the (earth)—land—*  
 promissam à Deo, ille est mortuus; vir planè  
*promised by God, he (is dead)—died;— a man \*plainly*

admirabilis pro sapientia et pro cæteris virtutibus.  
*wonderful for wisdom and for other virtues.*

Populus luxit eum triginta diebus. Josue  
*The people mourned for him thirty days. Joshua*

successit in locum Mosis, quem Josuem  
*succeeded in the place of Moses, (which Joshua)—whom—*

ipse prius designaverat.  
*himself <sup>2</sup>formerly <sup>1</sup>had <sup>3</sup>appointed.*

## 92.

Ut Hebræi introducerentur in promissam terram,  
*That the Hebrews might be led into \*in the promised (earth)*

Jordanus erat trajiciendus: nec erat iis  
*--land,— Jordan was to be passed over: nor (was to them)*

copia navium, amnis tunc fluens  
*—had they— an abundance of ships, the river then flowing in*

pleno alveo nec præbebat vadum. Deus venit  
*a full channel (nor)—<sup>2</sup>not— <sup>1</sup>did <sup>3</sup>afford a ford. God came*

auxilio eis: Josue jussit arcam fœderis  
*for an aid to them: Joshua commanded the ark of the covenant*

præferri et populum sequi. Arca  
*to be carried before and the people to follow. The ark*

appropinquante, aquæ, quæ defluebant supernè,  
*approaching, the waters, which flowed down from above*

stetêrunt instar muri; autem aquæ quæ  
*stood like a wall; but (the waters which)—those—*

infra descendêrunt et reliquêrunt siccum alveum.  
*below descended and left a dry channel..*

## 93.

Hebræi incedebant per arentem alveum, donec  
*The Hebrews walked through a dry channel, until*

illi attingerent oppositam ripam. Tunc aquæ sunt  
*they touched the opposite bank. Then the waters \*are*

reversæ in suum pristinum locum. Vero Josue  
*returned (in)—into— their former place. But Joshua*

erexit duodecim lapides sublato e medio  
*erected twelve stones (raised)—taken up— from the midst*  
 amne, ut illi essent perenne monumentum  
*of the river, that they might be a perpetual monument*  
 rei. Ille dixit Hebræis: Si quando  
*of the (thing)—event.— He said to the Hebrews: If (when)—ever—*  
 vestri filii interrogaverint vos quorsum spectet  
*your sons shall (have asked)—ask— you (whither looks)—*  
 ista congeries lapidum, vos  
*what is the purpose of— that heap of stones, ye*  
 respondebitis: nos trajecimus istum Jordanem cum sicco  
*shall answer: we crossed that Jordan with dry*  
 pede: Idcirco lapides sunt positi  
*(foot)—fect.— Therefore the stones (are)—were.— placed*  
 ad sempiternam memoriam facti, ut illi  
*(at)—for— everlasting remembrance of the deed, that they*  
 discant quanta sit potentia Dei.  
*may learn how great (be)—is— the power of God.*

## 94.

Josue, omnibus populis Palestinæ devictis,  
*Joshua, all the people of Palestine being subdued,*  
 collocavit Hebræos in suâ destinatâ sede; ille divisit  
*placed the Hebrews in their destined seat; he divided*  
 agros et capta oppida singulis  
*the fields and (the taken)—captured— towns (to each)—amongst*  
 tribubus, et est mortuus. Deinde summa  
*all— the tribes, and (is dead)—died.— Then the highest*  
 potestas est delata ad Judices, inter quos  
*power (is)—was— transferred to Judges, among whom*  
 Gedeon, Samson et Samuel eminuerunt. Deinceps  
*Gideon, Sampson and Samuel excelled. Afterwards*  
 fortuna Hebræorum fuit varia pro eorum variis  
*the fortune of the Hebrews was various for their various*  
 moribus: ii sæpe peccaverunt in Deum; tunc,  
*morals: they often sinned (in)—against— God; then,*  
 destituti divino præsidio, illi superabantur  
*(deserted)—destitute of— the divine protection, they were overcome*  
 ab hostibus. Quoties, conversi ad Deum,  
*by the enemy. As often as, (returned)—returning— to God,*

illi imploravêrunt ejus auxilium: Deus placatus liberavit  
*they implored his aid: God appeased delivered*  
 eos.  
*them.*

## 95.

Hebræi vexati à Madianitis, petierunt opem à  
*The Hebrews harassed by the Midianites, besought help from*  
 Deo. Deus audivit illorum preces. Angelus adstitit  
*God. God heard their prayers. An Angel stood near*  
 Gedeoni: Dominus sit tecum, inquit ille, ô fortissime  
*\*to Gideon: the Lord be 2thee 1with, said he, \*O \*most brave*  
 vir. Gedeon respondit: si Deus est nobiscum, cur nos  
*man. Gideon answered: if God is 2us 1with why 2we*  
 premimur dura servitute? Angelus ait: macte tu  
*1are 3oppressed by hard slavery? The angel said: (prosper thou*  
 animo tu liberabis tuum populum  
*in mind)—be of good cheer— thou shalt free thy people*  
 à servitute Madianitarum. Primo Gedeon  
*from the bondage of the Midianites. At first Gideon*  
 nolebat suscipere tantum onus; sed confirmatus  
*was unwilling to undertake so great a burden; but confirmed*  
 duplici miraculo ille non abnuit.  
*by a double miracle he 2not 1did 3refuse.*

## 96.

Gedeon, exercitu contracto, est profectus  
*Gideon, an army (contracted)—being raised— \*is departed*  
 cum duobus et triginta millibus hominum, et contulit  
*with two and thirty thousand \*of men, and (conferred)*  
 sua castra castris hostium. Porro  
*—pitched— his tents (to)—by— the tents of the enemy. Moreover*  
 erat infinita multitudo in exercitu  
*there was (an infinite)—a countless— multitude in the army*  
 Madianitarum: nam rex Amalecitarum conjunxerat  
*of the Midianites: for the king of the Amalekites had joined*  
 se cum iis. Tamen Deus dixit Gedeoni: opus  
*himself with them. Nevertheless God said to Gideon: (need*  
 non est tibi tot millibus  
*not is to thee)—thou dost not need— so many thousands*

hominum; cæteris dimissis, retine tu tantum  
*\*of men; the rest being dismissed, retain \*thou only*  
 trecentos viros, ne illi tribuant victoriam suæ  
*three hundred men, lest they attribute the victory to their*  
 virtuti, non divinæ potentiæ.  
*(virtue)—valour,— not to the divine power.*

## 97.

Gedeon divisit trecentos viros in tres  
*Gideon divided the three hundred men (in)—into—three*  
 partes, deditque illis tubas et testaceas lagenas,  
*parts, gave and \*to them trumpets and earthen vessels,*  
 in quibus erant accensæ lampades. Hi, in mediâ  
*in which were lighted lamps. These, in the midst*  
 nocte, ingressi castra hostium, cœpêrunt  
*of the night, having entered the tents of the enemy, began*  
 clangere cum tubis, et collidere lagenas inter  
*to sound \*with the trumpets, and to beat the vessels (among*  
 se. Madianitæ, sonatu  
*themselves)—against each other.— The Midianites, the sound*  
 tubarum audito et lampadibus visis, sunt  
*of the trumpets being heard and the lamps being seen, (are)*  
 turbati, et sunt dilapsi in  
*—were—troubled, and (are falling apart)—stole away—in*  
 turpi fuga, quisque quò ille potuit. Denique illi  
*a base flight, each one whither he could. Finally they*  
 convertêrunt suos gladios in se in  
*turned their swords (in)—against— (themselves by*  
 vicem, et trucidarunt se  
*turns)—each other,— and (slew themselves)—were slain—*  
 mutuâ cæde. Gedeon est persecutus reges  
*with mutual slaughter. Gideon \*is pursued the kings*  
 hostium, et dedit comprehensos neci.  
*of the enemy, and gave (seized)—the captives—to slaughter.*

## 98.

Quum Hebræi essent in potestate Philistiorum,  
*When the Hebrews were in the power of the Philistines,*  
 et affigerentur ab illis, Samson est natus,  
*and were afflicted by them, Samson (is)—was— born,*

futurus ultor hostium. Hujus mater  
*\*about to be the avenger of the enemy. (Of this)—his— mother*  
 fuerat diu sterilis, sed Angelus Domini apparuit  
*had been a long time barren, but the Angel of the Lord appeared*  
 ei, prædixitque eam esse parituram  
*to her, foretold and (her)—that she— (to be)—was— about to bear*  
 filium, qui aliquando vindicaret suos  
*a son, who some time would (vindicate)—restore— his*  
 cives in libertatem. Illa enixa puerum  
*citizens (in)—to— liberty. She having borne a boy*  
 indidit ei nomen Samsonis. Puer crevit: ille  
*gave to him the name of Samson. The boy grew up: he*  
 habuit suam comam intonsam: ille bibit nec vinum  
*had his hair unshorn: he drank neither wine*  
 nec siceram; ille fuit incredibili robore  
*nor strong drink; he was of incredible strength*  
 corporis; ille interfecit cum suâ manu obvium  
*of body; he slew with his hand (a meeting)—an opposing—*  
 leonem.  
*lion.*

## 99.

Samson adultus affecit Philistæos cum multis  
*Samson having grown up affected the Philistines with many*  
 cladibus: ille cepit trecentas vulpes, quarum caudis  
*defeats: he took three hundred foxes, whose tails*  
 ille alligavit accensas lampades, et immisit eas  
*he tied lighted (lamps)—fire-brands—and sent them*  
 in agros hostium. Tunc fortè messis  
*(in)—into— the fields of the enemy. Then by chance the harvest*  
 erat matura: ita incendium fuit facile. Omnes segetes,  
*was ripe: so the burning was easy. All the crops,*  
 vineæ, et oleæ sunt exustæ, nec ille destitit  
*vines, and olive-trees (are)—were— burned up, nor he did cease*  
 vexare inimicam gentem cum variis incommodis.  
*to vex the hostile nation with various (inconvenient)—evils.—*  
 Traditus Philistæis, ille rupit vincula à quibus ille  
*Betrayed to the Philistines, he broke the chains by which he*  
 fuerat constrictus, et maxillâ asini arreptâ, ille  
*had been bound, and the jaw-bone of an ass being seized, he*

hoc telo, quod casus dederat, prostravit mille  
*with this weapon, which chance had given, prostrated a thousand*  
 hostium.  
*of the enemies.*

## 100.

In quâdam die Samson est ingressus urbem  
*(In)—on— a certain day Samson \*is entered a city*  
 Philistæorum, ibique videbatur pernoctaturus.  
*of the Philistines, there<sup>1</sup> and<sup>2</sup> seemed<sup>3</sup> about<sup>3</sup> to<sup>4</sup> spend<sup>5</sup> the<sup>6</sup> night.*  
 Philistæi captantes occasionem jussêrunt portas  
*The Philistines seizing the occasion commanded the gates*  
 obserari, ne quis exiret. Illi  
*to be barred, lest (who)—any one— should go out. They*  
 expectabant silentes per totam noctem, ut illi  
*waited silent through the whole night, that they*  
 interficerent Samsonem exeuntem manè. At  
*might slay Samson going out in the morning. But*  
 Samson surrexit in mediâ nocte, venitque ad  
*Samson arose in the middle of the night, came<sup>2</sup> and to*  
 portam urbis, quam portam quum ille invenisset  
*the gate of the city, which \*gate when he \*had found*  
 clausam, ille sustulit eam super suis humeris,  
*shut, he raised<sup>2</sup> up<sup>1</sup> it (over)—upon— his shoulders,*  
 cum postibus et seris, atque supportavit eas in  
*with the posts and bars, and carried them (in)—to—*  
 verticem vicini montis.  
*the top of a neighbouring mountain.*

## 101.

Tandem Philistæi, qui nequiverant comprehendere  
*At length the Philistines, who could not seize*  
 Samsonem, corrupêrunt pecuniâ illius uxorem ut  
*Samson, (corrupted by money)—bribed— his wife that*  
 ea proderet suum virum. Mulier persuasit viro ut  
*she should betray her husband. The woman persuaded \*to the man that*  
 ille indicaret sibi causam tantæ virtutis; et ubi illa  
*he should shew to herself the cause of so great virtue; and when she*  
 rescivit ejus vires esse sitas in capillis,  
*knew that his strength (to be)—was— placed in his hairs,*

*illa* totondit caput *ejus* dormientis, atque ita tradidit  
*she shaved the head of him sleeping, and thus delivered*  
*eum* Philistæis. Illi, oculis effossis, conjecerunt  
*him to the Philistines. They, his eyes being dug out, threw*  
*eum* vinctum in carcerem; diuque illi  
*him bound (in)—into— prison; 2for 3a 4long 5time 1and they*  
*habuêrunt eum* in ludibrio. Sed in spatio temporis  
*(had)—held— him in derision. But in a space of time*  
*accisus* crinis cœpit crescere, et virtus redire  
*the (cut)—shortened— hair began to grow, and virtue to return*  
*cum crine: jamque* Samson, conscius recepti roboris,  
*with the hair; 2now 1and Samson, conscious of recovered strength,*  
*opperiebatur* tempus justæ ultionis.  
*awaited the time of just revenge.*

## 102.

*Erat* Philistæis mos, quum  
*(Was to the Philistines)—the Philistines had— a custom, when*  
*illi* agerent festos dies, producere Samsonem quasi  
*they (did)—held— feast days, to produce Samson as if*  
*in* publicam pompam captoque insultare.  
*(in)—for— a public show \*to 4the 5captive 1and 2to 3insult.*  
*In* quâdam die quum publicum convivium  
*In a certain day when a public feast*  
*celebraretur,* illi jubent Samsonem adduci.  
*(were)—was—celebrated, they order Samson to be brought.*  
*Domus* in quâ omnis populus et principes  
*The house in which all people and chiefs*  
*Philistæorum* epulabantur erat subnixa duabus columnis  
*of the Philistines feasted 'was leaned on \*to two (columns)—*  
*miræ* magnitudinis. Samson adductus  
*pillars— of wonderful magnitude. Samson being brought*  
*statuitur* inter columnas. Tunc ille utens occasione  
*is placed between the columns. Then he using the occasion*  
*concussit* columnas, et omnis turba est  
*broke the columns, and all the crowd (is)—was—*  
*obruta* ruinâ domûs, simulque  
*overwhelmed by the fall of the house, 2at 3the 4same 5time 1and*  
*Samson* ipse cum hostibus occubuit non inultus.  
*Samson himself with the enemies died not unrevenged.*

## 103.

Quum Heli esset summus sacerdos, Samuel  
*When Eli was (highest)—chief— priest, Samuel*  
 est natus: mater adduxit hunc ad sacerdotem,  
*(is)—was— born: the mother led him to the priest,*  
 et obtulit eum Domino, ut ille ministraret ei in  
*and offered him to the Lord, that he might assist \*to him in*  
 faciendis sacrificiis. Puer crescebat præditus  
*making the sacrifices. The boy grew up endued with*  
 egregiâ indole; eratque carus Deo et hominibus:  
*an excellent disposition; <sup>2</sup>was <sup>1</sup>and dear to God and men:*  
 cui puero sua mater afferebat, certis  
*to (which boy)—whom— his mother brought, at certain*  
 temporibus, parvam tunicam, quam ipsa confecerat. Vero  
*times, a little tunic, which she had made. But*  
 Heli habebat filios perditis moribus, adeo illi  
*Eli had sons with abandoned morals, so that they*  
 abducerent populum à colendo Deo, nec ille unquam  
*led away the people from worshipping God, nor <sup>2</sup>he <sup>3</sup>ever*  
 reprehendit eos gravitèr satis. Quamobrem Deus  
*<sup>1</sup>did <sup>4</sup>reprove them severely enough. Wherefore God*  
 erat iratus et liberis et patri.  
*was angry both (to)—with— the children and \*to the father.*

## 104.

In quâdam nocte, quum Heli jaceret in lectulo,  
*In a certain night, when Eli lay in bed,*  
 Dominus vocavit Samuelem, qui, ratus se  
*the Lord called Samuel, who, thinking himself*  
 arcessi à sacerdote, cucurrit dixitque: en ego  
*to be summoned by the priest, ran <sup>2</sup>said <sup>1</sup>and: lo I*  
 adsum enim tu vocasti me. At Heli inquit: ego  
*am present for thou hast called me. But Eli said: I*  
 non vocavi te ó mi fili; revertere tu in  
*<sup>2</sup>not <sup>1</sup>have called thee \*O my son; return thou (in)—into—*  
 tuum lectulum. Idque est factum iterum et  
*thy bed. <sup>2</sup>That <sup>1</sup>and (is)—was— done again and*  
 tertio. Tandem præmonitus à sacerdote, Samuel  
*a third time. At length forewarned by the priest, Samuel*

respondit Deo vocanti; Loquere tu, ó Domine, enim  
*answered to God calling; Speak \*thou, \*O Lord, for*  
 tuus servus audit. Tum Deus ait Samueli: ego  
*thy servant hears. Then God said to Samuel: I*  
 afficiam domum Heli cum iis malis, quæ nemo  
*will affect the house of Eli with those evils, which no one*  
 possit audire, quin ambæ ei aures  
*can hear, (but)—unless— both (to him)—his— ears*  
 tinniant, propterea quod ille fuerit plus  
*ring, because \*that he (have)—has been— (more than*  
 æquo indulgens in suos liberos,  
*equal)—too— indulgent (in)—towards— his children,*  
 illorumque tulerit vitia nimium patienter.  
*<sup>4</sup>their <sup>1</sup>and (have)—<sup>2</sup>has <sup>3</sup>borne— <sup>5</sup>vices too patiently.*

## 105.

Deinde arctior somnus est complexus  
*Then a (closer)—deeper— sleep \*is (embraced)—fell*  
 Samuellem, qui dormivit usque manè.  
*upon— Samuel, who slept until \*in \*the morning.*  
 Ubi dies illuxit, surgens è lectulo, ille aperuit  
*When day shone, rising from bed, he opened*  
 ostium tabernaculi, uti ille consueverat facere; autem  
*the door of the tabernacle, as he was accustomed to do; but*  
 ille timebat indicare sermonem Dei sacerdoti.  
*he feared to declare (speech)—the words— of God to the priest.*  
 Heli compellans eum inquit: ego oro, et obtestor  
*Eli calling him said: I beseech, and entreat*  
 te, indica tu mihi ea verba, quæ Deus dixit tibi:  
*thee, declare \*thou to me those words, which God said to thee:*  
 cave tu ne tu celes me aliquid eorum  
*beware \*thou lest thou conceal from me any \*thing of those*  
 verborum quæ tu audivisti. Samuel paruit ei  
*words which thou hast heard. Samuel obeyed \*to him*  
 jubenti, illique enarravit omnia verba Domini:  
*commanding, <sup>3</sup>to <sup>4</sup>him <sup>1</sup>and <sup>2</sup>related all the words of the Lord:*  
 cui Heli ait, ille est Dominus, ille faciat  
*to whom Eli said, it is the Lord, he (may do)—let him*  
 quod libuerit sibi.  
*do— what shall please (to himself)—him.—*

## 106.

Paulo post bellum est exortum inter  
*A little while after a war (is arisen)—arose— between*  
 Philistæos et Hebræos. Hebræi deferunt arcam  
*the Philistines and the Hebrews. The Hebrews carry out the ark*  
 fæderis in pugnam, et filii sacerdotis  
*of the covenant (in)—to— battle, and the sons of the priest*  
 procedunt cum eâ; sed quia Deus erat offensus  
*go forth with it; but because God was offended*  
 illis, arca fuit detrimento magis quam  
*(to)—at— them, the ark was \*to a detriment rather than*  
 adjumento. Hebræi sunt victi, filii  
*\*to a help. The Hebrews (are)—were— conquered, the sons*  
 sacerdotis sunt occisi, arca ipsa est  
*of the priest (are)—were— slain, the ark itself (is)—was—*  
 capta. Heli, nuncio tantæ cladis audito,  
*taken. Eli, the messenger of so great slaughter being heard,*  
 cecidit è suâ sellâ, et suâ cervice fracta, est  
*fell from his chair, and his neck being broken, (is*  
 mortuus.  
*dead)—died.—*

## 107.

Samuel fuit postremus iudex Hebræorum, administravit  
*Samuel \*was the last judge of the Hebrews, 2administered*  
 eorumque res in summâ pace et in  
*3their 1and affairs in (the highest)—great— peace and \*in*  
 perpetuâ tranquillitate. At quum ille senuisset, et  
*perpetual tranquillity. But when he had grown old, and*  
 ejus filii desciscerent à paternis moribus,  
*his sons departed from (paternal)—their father's— morals,*  
 populus amans novitatis petiit regem ab  
*the people (loving)—fond— of novelty besought a king from*  
 illo. Samuel primò dissuasit rem, est conatus  
*him. Samuel at first dissuaded the thing, \*is 2tried*  
 dimovere Hebræosque ab isto consilio; sed  
*3to 4remove 5the 6Hebrews 1and from that counsel; but*  
 illi perstiterunt in suâ sententiâ. Quare  
*they persisted in their opinion. Wherefore*  
 Samuel admonitus à Deo annuit eorum postulationi,  
*Samuel admonished by God granted their \*to request,*

et consecravit Saülem regem. Saülis statura erat  
*and consecrated Saul king. Saul's stature was*  
 ingens, et ejus forma erat excellens, adeo ut dignitas  
*great, and his form was excellent, so that dignity*  
 corporis pulchrè conveniret regiæ  
*of body beautifully (agreed)—corresponded with— \*to the royal*  
 dignitati.  
*dignity.*

## 108.

Philistæi fecêrunt irruptionem in  
*The Philistines made an irruption (in)—into—*  
 agrum Hebeæorum. Quapropter Saül processit  
*the (field)—land— of the Hebrews. Wherefore Saul proceeded*  
 adversus illos, et posuit sua castra apud  
*against them, and (placed)—pitched— his tents at*  
 Galgala, insignem urbem istius regionis. Porro  
*Gilgal, an eminent city of that region. Moreover*  
 Samuel edixerat ut illi expectarent se per  
*Samuel had commanded that they should wait for him \*through*  
 septem dies, neve consererent manum cum hoste,  
*seven days, nor \*should engage \*hand with the enemy,*  
 prius quam ipse veniens faceret sacrificium Deo.  
*before \*than he coming should make a sacrifice to God.*  
 In septimo die, quum Samuel moraretur, et  
*(In)—on— the seventh day, when Samuel delayed, and*  
 populus pertæsus moræ dilaberetur, Saül  
*the people wearied (of)—with— delay was fleeing, Saul*  
 ipse fecit sacrificium in loco sacerdotis.  
*himself made the sacrifice in the place of the priest.*  
 Sacrificio vix peracto Samuel venit, graviter  
*The sacrifice hardly finished Samuel came, 2gravely*  
 reprehendit regemque, quod ille temerè arrogavisset  
*3reproved 4the 5king 1and, because he 2rashly 1had 3arrogated*  
 sibi proprium munus sacerdotum.  
*to himself the peculiar office of the priests.*

## 109.

Saül postea, Deo jubente, intulit bellum  
*Saul afterwards, God ordering, (brought to)—waged war*

Amalecitis. Primò ille gessit rem  
 (to)—with—the Amalekites. At first he managed the affair  
 benè. Hostes sunt cæsi, et eorum rex  
 well. The enemy (are)—were—slain, and their king  
 est captus. Sed Saül deinde graviter  
 (is)—was—taken. But Saul then (gravely)—greatly—  
 offendit Deum: Deus vetuerat ne quid  
 offended God: God had forbidden (lest)—that—any thing  
 reservaretur ex spoliis hostium; vero Saül,  
 should be reserved from the spoils of the enemy; but Saul,  
 Amalecitis cæsis, servavit partem prædæ. Ob  
 the Amalekites being slain, preserved a part of the spoil. For  
 quam causam, ille est rejectus à Deo, et in  
 which cause, he (is)—was—rejected by God, and in  
 ejus locum David, adhuc juvenis, è tribu Judæ,  
 his place David, still a youth, from the tribe of Judah,  
 est electus, et unctus a Samuele.  
 (is)—was—chosen, and anointed by Samuel.

## 110.

Bellum est secutum cum Philistæis: quum duæ  
 A war \*is followed with the Philistines: when the two  
 acies essent in conspectu, quidam  
 armies were in sight of each other a certain  
 Philistæus, nomine Goliathus, vir miræ magnitudinis,  
 Philistine, by name Goliath, a man of wonderful size,  
 est progressus ante ordines, et sæpe provocabat  
 \*is went forth before the ranks, and often challenged  
 unum ex Hebræis ad singulare certamen.  
 one (from)—of—\*of the Hebrews to a single combat.  
 Ille induebatur squameta lorica: ille  
 He was clothed with a (scaled breast-plate)—coat of mail:— he  
 habebat æreas ocreas in suis cruribus; ærea  
 had brazen greaves (in)—upon—his legs; a brazen  
 cassis operiebat ejus caput, et æreus clypeus tegebat  
 helmet covered his head, and a brazen shield covered  
 ejus humeros. Tum Saül promisit magna præmia, imo  
 his shoulders. Then Saul promised great rewards, nay  
 et nuptias suæ filiæ ei qui retulisset  
 \*and the marriage of his daughter to him who should bring back

spolia provocantis. At nemo audebat  
 the spoils of (challenging)—the challenger.— But no one durst  
 exire contra illum; et Goliathus exprobravit  
 \*to go out against him; and Goliath reproached  
 ignaviam Hebræis cum irrisu ac cum  
 the cowardice (to)—of—the Hebrews with laughter and \*with  
 ludibrio.  
 scorn.

## 111.

David commotus ignominia sui populi,  
 David moved by the ignominy of his people,  
 obtulit se spontè ad pugnandum.  
 offered himself of his own accord to (fighting)—fight.—  
 Itaque ille est adductus ad Saülem, qui, ejus  
 Therefore he (is)—was— led to Saul, who, his  
 ætate considerata, diffidebat pugnæ. Tu poteris  
 age being considered, distrusted \*of the fight. Thou wilt<sup>2</sup>be<sup>3</sup>able  
 non, inquit ille, adolescentulus pugnare cum robustissimo  
 not, said he, a youth to fight with a very robust  
 viro. David respondit: timeas tu ne, ô rex, quum  
 man. David answered: fear \*thou not, O king, when  
 ego pascere oves mei patris, leo invasit  
 I was feeding the sheep of my father, a lion attacked  
 gregem, corripuitque ovem; ego persecutus occidi  
 the flock, <sup>2</sup>seized<sup>1</sup>and a sheep; I having pursued slew  
 illum, et eripui ovem e illius faucibus. Ego  
 him, and snatched the sheep from his jaws. I  
 pariter interfeci ursum. Deus, qui defendit me  
 in like manner slew a bear. God, who defended me  
 a leone et ab urso, defendet quoque me ab  
 from the lion and \*from the bear, will<sup>2</sup>defend<sup>1</sup>also me from  
 isto Philistæo. Tum Saül inquit: abi tu cum istâ  
 that Philistine. Then Saul said: go \*thou with that  
 fiducia; Deus adjuvet te.  
 reliance; <sup>2</sup>God <sup>1</sup>may<sup>3</sup>help<sup>4</sup>thee.

## 112.

Saül ipse voluit accommodare sua arma juveni:  
 Saul himself wished to lend his arms to the youth:

*ille imposuit galeam ejus capiti, circumtexit ejus pectus*  
*he put <sup>3</sup>on <sup>1a</sup> <sup>2</sup>helmet <sup>4</sup>his head, covered his breast*  
*cum lorica, et accinxit ejus latus cum gladio.*  
*with a breast-plate, and girded his side with a sword.*  
*Vero David impeditus ab iis armis, quibus ille erat*  
*But David impeded by those arms, to which he was*  
*non assuetus, poterat vix incedere. Quare ille*  
*not accustomed, could scarcely walk. Wherefore he*  
*deposuit incommodum onus; autem sumpsit pastorale*  
*put off the inconvenient burden; but took a shepherd's*  
*pedum, quo ille consueverat uti, et fundam cum*  
*crook, which he was accustomed to use, and a sling with*  
*quinque lapidibus in sacculo. Sic armatus ille*  
*five stones in a small sack. Thus armed he*  
*processit adversus Philistæum.*  
*proceeded against the Philistine.*

## 113.

*Ex adverso Goliathus accedebat, qui, adolescente*  
*From the opposite side Goliath approached, who, the youth*  
*viso, inquit: num tu putas me esse*  
*being seen, said: \*whether <sup>2</sup>thou <sup>1dost</sup> <sup>3</sup>think (me to be)--that I am--*  
*canem, qui aggrediaris me cum baculo? Cui David*  
*a dog, who dost attack me with a staff? To whom David*  
*respondit: tu venis ad me cum gladio, et hastâ, et*  
*answered: thou comest to me with sword, and spear, and*  
*clypeo; autem ego venio in nomine Domini exercituum*  
*shield; but I come in the name of the Lord of hosts*  
*quem tu es ausus lacerare probris.*  
*whom thou (are)—hast—dared to provoke with wickedness.*  
*Tunc, lapide misso fundâ, ille percussit*  
*Then, a stone being sent from the sling, he struck*  
*Philistæum in fronte, et prostravit eum humi,*  
*the Philistine in the front, and prostrated him upon the ground,*  
*currensque detraxit suum gladium jacenti*  
*<sup>2</sup>running <sup>3</sup>up <sup>1</sup>and drew forth his sword (to lying)—from the*  
*quo gladio ille præcidit illi caput.*  
*fallen— with which sword he cut off (to him)—his— head.*

Philistæi perculsi eâ re sunt versi in  
*The Philistines struck by that thing \*are turned (in)—into—*  
 fugam, et concesserunt victoriam Hebræis.  
*flight, and yielded the victory to the Hebrews.*

## 114.

Est itum obviam Davidi  
*(Is gone)—they went out— (before)—to meet— \*to David*  
 redeunti. Hebræi gratulantes deducunt victorem ad  
*returning. The Hebrews rejoicing lead back the conqueror to*  
 urbem: mulieres ipsæ egressæ domibus canebant  
*the city: the women themselves going out from the houses sang*  
 ejus laudes cum tympanis. Tantus favor populi  
*his praises with tymbrels. So great favour of the people*  
 accendit invidiam Saülis, qui deinceps fuit malevolo  
*fired the envy of Saul, who afterwards was of a malevolent*  
 animo in Davidem, nec jam aspiciebat eum  
*mind (in)—towards— David, nor now beheld him*  
 benignis oculis. Longe alia fuit mens ejus filii  
*with favourable eyes. Far other was the mind of his son*  
 Jonathæ: admirans virtutem Davidis, ille est complexus  
*Jonathan: admiring the virtue of David, he \*is embraced*  
 illum cum singulari amore, donavit eum suoque  
*him with singular love, 2presented 3him 4with 5his land*  
 balteo, arcu et gladio.  
*belt, bow and sword.*

## 115.

Saül sponderat victori suam filiam uxorem;  
*Saul had promised to the conqueror his daughter as a wife;*  
 at ille non stetit suis promissis, proposuit  
*but he 2not 1did 3stand to his promises, 2proposed*  
 novamque conditionem, nempè si David interfecisset  
*3a 4new 1and condition, namely if David should slay*  
 centum Philistæos. Invidus rex faciebat id  
*a hundred Philistines. The envious king did that with*  
 malo animo; ille sperabat scilicet audacem  
*a wicked mind; he hoped indeed \* that the audacious*  
 juvenem esse periturum facile; at sua  
*youth (to be about to perish)—would 2perish— 1easily; but his*

spes delusit eum. Nam David, ducentis Philistæis  
*hope deluded him. For David, two hundred Philistines*  
 occisis rediit illæsus, atque ita accepit regis  
*being slain returned unhurt, and thus received the king's*  
 filiam in matrimonium.  
*daughter in marriage.*

## 116.

David ut ille vidit animum Saül's esse  
*David as he saw that the mind of Saul (to be)—was—*  
 implacabilem in se, excessit aulâ,  
*implacable (in)—towards— himself, departed from the court,*  
 et petiit solitudinem. Saül est persecutus illum; at  
*and sought solitude. Saul \*is persecuted him; but*  
 Deo favente, David effugit manus sui inimici, et  
*God favouring, David fled from the hands of his enemy, and*  
 ipse servavit vitam Saülis non semel.  
*himself saved the life of Saul (not once)—more than once.—*

Erat in deserto spelunca patens cum vasto  
*There was in a desert a cave opening with a vast*  
 recessu: ibi David cum suis comitibus latebat in  
*recess: there David with his companions was hid in*  
 interiore parte. Forte Saül solus est ingressus in  
*the interior part. By chance Saul alone \*is entered (in)—*  
 illam speluncam, nec ille vidit latentes,  
*into— that cave, nor <sup>2</sup>he <sup>1</sup>did <sup>3</sup>see the hidden,*  
 oppressusque somno ille quievit. Sui comites  
<sup>2</sup>oppressed <sup>1</sup>and by sleep he rested. His companions  
 hortabantur Davidem ut ille arriperet opportunam  
*exhorted David that he should seize the convenient*  
 occasionem interficiendi Saülis; sed David noluit  
*occasion of slaying \*of Saul; but David would not*  
 occidere suum inimicum, quum ille posset impunè.  
*kill his enemy, when he could with impunity.*

## 117.

Rursus bellum est motum cum  
*Again war (is)—was— roused (with)—against—*  
 Philistæis; adversus quos Saül processit cum exercitu.  
*the Philistines; against whom Saul proceeded with an army.*  
 Pugnâ commissâ, Hebræi sunt  
*The battle being (committed)—joined,— the Hebrews (are)—were—*

fusi: tres filii regis cecidérunt in acie. Saül  
*defeated: the three sons of the king fell in battle. Saul*  
 ipse delapsus ex suo equo, præbuit suum latus  
*himself having fallen from his horse, afforded his side*  
 uni comitum transfodiendum, ne ille veniret  
*to one of his attendants to be pierced, lest he should come*  
 vivus in potestatem hostium. Fuga omnium  
*alive (in)—into—the power of the enemy. The flight of all*  
 Hebræorum est consecuta mortem regis, et  
*the Hebrews \*is followed the death of the king, and in*  
 eo die Philistæi sunt potiti insigni victoriâ.  
*that day the Philistines \*are possessed a remarkable victory.*

## 118.

David, morte Saulis audita, profudit lachrymas;  
*David, the death of Saul being heard of, poured forth tears;*  
 ille est execratus montes Gelboë ubi illa cædes  
*he \*is cursed the mountains of Gilboa where that slaughter*  
 fuerat facta. Ille jussit illum perimi, qui jactitabat  
*had been made. He commanded him to be slain, who boasted*  
 Saülem esse occisum a se, et  
*that Saul (to be)—had been— killed by himself, and*  
 attulerat regia insignia, in pœnam  
*had brought back the royal ensigns, (in)—for—the punishment*  
 violatæ regiæ majestatis. Ille retulit gratiam civibus  
*of violated royal majesty. He returned thanks to the citizens*  
 urbis Jabes quod illi sepelivissent corpora Saülis  
*of the city Jabesh because they had buried the bodies of Saul*  
 ejusque filiorum. Sanè admirandum exemplum veri  
*this land \*of sons. Truly an admirable example of true*  
 ac sinceri amoris erga suum inimicum.  
*and sincere love towards his enemy.*

## 119.

David, postquam ille conscendit solium, commisit  
*David, after he ascended the throne, committed*  
 duplex scelus, et id quidem gravissimum.  
*a double crime, and that indeed most (grave)—aggravated.—*  
 Ille adamavit mulierem, nomine Betsaben, compulit  
*he loved a woman, by name Bathsheba, urged*

eamque ad flagitium. Maritus mulieris,  
<sup>3</sup>her land to wickedness. The husband of the woman, by  
 nomine Urias, fortissimus vir, erat tum in  
 name Uriah, a very brave man, was then in  
 castris, et navabat egregiam operam  
 the (tents)—camp,— and was performing an excellent work  
 suæ patriæ. David jussit hunc objici  
 for his country. David commanded him to be opposed  
 hostibus, in loco iniquo pugnæ,  
 to the enemies, in a place (unequal)—improper— for the battle,  
 atque ita curavit cum esse necandum.  
 and thus (cared)—took care— (him to be to be slain)—that

At Deus misit prophetam ad Davidem,  
 he should be slain.— But God sent a prophet to David,  
 qui propheta admoneret illum, eique  
 (which prophet)—who— should admonish him, <sup>4</sup>to <sup>5</sup>him land  
 denunciaret pœnam sui sceleris  
<sup>2</sup>should <sup>3</sup>denounce the punishment of his wickedness  
 subeundam.  
 \*to \*be \*undergone.

## 120.

Propheta sic est allocutus Davidem: erant in  
 The prophet thus \*is addressed David: there were in  
 eâdem urbe duo homines: alter dives homo  
 the same city two men: (other)—the one— a rich man  
 alebat multos greges boum, caprarum, atque ovium.  
 fed many herds of heifers, of she goats, and of sheep.  
 Vero alter habebat nihil præter unam ovem, quam  
 But the other had nothing except one sheep, which  
 ipse emerat et diligenter nutriebat apud  
 he had bought and <sup>2</sup>diligently <sup>1</sup>was <sup>3</sup>nourishing (at)—by—  
 se. Quidam hospes venit ad divitem hominem;  
 himself. A certain guest came to the rich man;  
 quumque convivium esset parandum ei,  
<sup>2</sup>when land a feast (were)—was— to be prepared for him,  
 ille dives homo pepercit suis ovibus, et apposuit  
 that rich man spared \*to his own sheep, and set before  
 hospiti, oviculam pauperis hominis ereptam  
 \*to the guest, the little sheep of the poor man seized on

vi, edendam. O rex est tuum munus judicare  
 by force, \*to \*be \*eaten. O king it \*is thy office to judge  
 de hoc facto.  
 concerning this deed.

## 121.

Rex indignans respondit: ille fecit iniquè,  
 The king indignant replied: he has done unjustly,  
 quisquis ille est; ille reddet quatuor oves pro  
 whoever he is; he shall restore four sheep for  
 ove ablatâ. Tum propheta ait apertè: tu, tu  
 the sheep carried off. Then the prophet said openly: thou, thou  
 es · iste vir: Deus cumulavit te omnibus bonis  
 art that man: God has loaded thee with all good  
 negotiis, ille fecit te regem, liberavit te ab  
 things, he has made thee a king, has freed thee from  
 irâ Saülis, tradidit tibi regiam domum, regias  
 the anger of Saul, has delivered to thee a royal household, royal  
 opes. Cur ergo tu rapuisti uxorem Uriæ?  
 wealth. Why then 2thou 1hast 3seized on the wife of Uriah?  
 cur tu interfecisti gladio hostium innoxium  
 why 2thou 1hast 3slain by the sword of the enemies an innocent  
 virum militantem tibi? David motus hīs verbis  
 man fighting for thee? David moved by these words  
 prophetæ agnovit et est confessus suam culpam.  
 of the prophet acknowledged and \*is confessed his fault.  
 Cui propheta inquit: Deus condonat tuum peccatum;  
 To whom the prophet said: God pardons thy sin;  
 attamen filius, qui est natus tibi, morietur.  
 nevertheless the son, who is born to thee, shall die.

## 122.

Paulo post infans incidit gravem morbum;  
 A little while after the infant fell into a severe disease;  
 David fuit in magno luctu per septem dies,  
 David was in great mourning through seven dies,  
 abstinens cibo et orans. Infans est mortuus  
 abstaining from food and praying. The infant (is dead)—died—  
 septimo die; nec sunt ausi famuli  
 on the seventh day; nor (are dared)—durst— the servants

nunciare id regi. Quos ut David vidit  
*\*to announce it to the king. Whom (as)—when— David saw*

mussitantes, ille intellexit id quod erat  
*whispering, he understood (that which was)—what had happened—*

infantem esse mortuum. Tunc luctu  
*that the child (to be)—was— dead. Then the mourning*

deposito, ille iussit cibos apponi sibi, dixitque  
*being laid aside, he ordered food to be set before \*to him, <sup>2</sup>said <sup>1</sup>and*

mirantibus aulicis: puerulo ægrotante ego orabam  
*to the wondering courtiers: the little boy being sick I prayed*

jejunus, sperans scilicet Deum posse  
*fasting, hoping indeed that God (to be able)—could—*

placari; autem nunc quum ille sit mortuus,  
*\*to be appeased; but now when he (be)—is— dead,*

cur ego lugeam frustra? num ego potero  
*why <sup>2</sup>I <sup>1</sup>shall <sup>3</sup>mourn in rain? \*whether I shall be able*

revocare eum ad vitam?  
*to recall it to life?*

## 123.

Alius dolor accessit ad hunc dolorem:  
*Another grief (approched)—was added— to this grief:*

Absalon, filius Davidis, affectavit paternum regnum,  
*Absalom, the son of David, desired the father's kingdom,*

imperita multitudo concitata, ille rebellavit adversus  
*a rash multitude being roused, he rebelled against*

suum patrem. Ubi David egnovit id, ille excessit  
*his father. When David knew it, he departed*

Hierosolymâ, veritus ne, si \* ille remaneret ibi,  
*from Jerusalem, fearing lest, if he should remain there,*

Absalon veniens cum exercitu obsideret regiam urbem,  
*Absalom coming with an army should besiege the royal city,*

eamque vastaret ferro et igne.  
*<sup>4</sup>it <sup>1</sup>and <sup>2</sup>should <sup>3</sup>lay <sup>5</sup>waste with the sword and with fire.*

Quare egressus cum suis hominibus qui manebant  
*Wherefore going out with his men who remained*

in officio, ille conscendit montem Olivarum flens,  
*in duty, he ascended the mount of Olives weeping,*

nudis pedibus et operto capite.  
*with naked feet and (opened)—uncovered— head.*

## 124.

Quidam vir e genere Saūlis, Semei nomine,  
*A certain man from the race of Saul, Shemei by name,*  
 occurrit *Davidi* fugienti, qui cœpit appetere Davidem  
*met \*to David fleeing, who began to assail David*  
 ejusque comites maledictis et lapidibus. Quod illi  
<sup>2</sup>*this land attendants with curses and stones. Which they*  
 ferentes indignè volebant ulcisci injuriam, et  
*bearing indignantly wished to revenge the injury, and*  
 amputare caput maledici conviciatoris. At David  
*to cut off the head of the slandering reviler. But David*  
 cohibuit eos: sinite istum, inquit ille, maledicere;  
*restrained them: let him, said he, to revile me;*  
 forsitan Deus placatus his malis quæ ego patior,  
*perhaps God appeased by these evils which I suffer,*  
 miserebitur mei, et restituet meam afflictam rem.  
*will pity \*of me, and will restore my afflicted (thing)—*

Comites admirati incredibilem patientiam  
*affairs — The attendants astonished at the incredible patience*  
 regis ægre paruerunt ejus dicto.  
*of the king (sickly)—reluctantly— obeyed his \*to word.*

## 125.

Absalon, patre profecto, est ingressus  
*Absalom, the father having gone out, \*is entered*  
 Hierosolymam, ibique est moratus aliquandiu, quæ  
*Jerusalem, 3there land \*is 2remained sometime, which*  
 res fuit saluti Davidi; nam interim David  
*thing was \*for a safety to David; for in the mean time David*  
 collegit copias, comparavitque se ad bellum.  
*collected forces, 2prepared land himself for war.*  
 Jam Absalon aderat cum exercitu, et mox prælium  
*Now Absalom was present with an army, and soon the battle*  
 erat committendum; sui comites suaserunt regi  
*was to be begun; his attendants persuaded \*to the king*  
 ut ille ne interesset certamini. Quapropter  
*that he 2not 1might 3be present (to)—at—the contest. Wherefore*  
 David præfecit Joabum suis copiis, contulit seque  
*David set 2over 1Joab his forces, 2betook 3himself land*

in vicinam urbem. Autem abiens ille  
 (in)—to— a neighboring city. But departing he  
 præcepit Joabo cæterisque ducibus, ut parcerent  
 commanded \*to Joab 2the 3other 1and leaders, (that should spare)  
 —to spare— \*to Absalom 3to 4him 1and \*should 2preserve 5his  
 filium incolumem.  
 son (whole)—unhurt.—

## 126.

Est pugnatum acriter utrinque: sed  
 (is fought)—they fought— bravely on both sides; but  
 Deo favente, victoria fuit penes Davidem.  
 God favouring, victory was in the power of David.  
 Milites Absalonis verterunt terga, e quibus  
 The soldiers of Absalom (turned backs)—fled,— from whom  
 viginti duo millia ceciderunt. Absalon fugiens  
 twenty two thousand fell. Absalom flying  
 insidebat mulo; autem ille fuit denso  
 sat on a mule; (but)—moreover— he (was with thick)—had  
 et promisso capillo: Dum ille fertur  
 thick— and (let down)—long— hair: While he is borne  
 in præcipiti cursu subter densam quercum, ejus coma  
 in a hasty course under a thick oak, his hair  
 est implicata ramis, et ipse adhæsit  
 is entangled in the boughs, and he (adhered)—remained—  
 suspensus, mulo interim prætereunte, et  
 hanging, the mule in the mean time passing by, and  
 pergente cursum.  
 continuing the course.

## 127.

Quidam vidit Absalonem pendentem, nec est ausus  
 Some one saw Absalom hanging, nor (is dared)—  
 inferre violentas manus illi,  
 durst.— (to bear to)—lay— violent hands (to)—upon—him,  
 sed ille nunciavit Joabo, qui increpans eum inquit:  
 but he announced it to Joab, who chiding him said:  
 tu debueras confodere impium juvenem.  
 thou oughtest to (pierce)—have pierced—the impious youth.

Atqui, ille respondit, me presente, rex  
*But, he answered, (me)—I— being present, the king*  
 præcepit tibi ut tu parceres suo filio. Vero  
*commanded \*to \*thee that thou shouldst spare \*to his son. But*  
 ego non parcam, ait Joabus, et statim sumpsit  
*I 2not 1will 3spare, said Joab, and immediately took*  
 tres lanceas, quas ille defixit in pectus Absalonis.  
*three spears, which he plunged (in)—into—the breast of Absalom.*  
 Quum Absalon hærens in quercu adhuc  
*When Absalom adhering (in)—to—the oak 2still*  
 palpitaret, Joabi armigeri interemêrunt  
*(palpitated)—1was 3breathing—Joab's armour bearers slew*  
 eum confossum repetitis ictibus.  
*him having pierced him with frequent blows.*

## 128.

Interea David stabat ad portam urbis,  
*Meanwhile David was standing (to)—at—the gate of the city,*  
 expectans eventum pugnæ, et maximè sollicitus  
*awaiting the event of the battle, and chiefly anxious*  
 de salute sui filii. Quum esset  
*concerning the safety of his son. When it (were)—was—*  
 nunciatum illi hostes esse profligatos  
*announced to him that the enemies (to be)—were— defeated*  
 et Absalonem esse interfectum, non modo  
*and that Absalom (to be)—was— slain, not only*  
 ille non est lætatus de victoriâ quam ille  
*he 2not \*is 1did 3rejoice concerning the victory which he*  
 reportaverat, sed quoque cepit maximum  
*had (brought back)—gained,— but \*also received \*very great*  
 dolorem ex morte sui filii. Ille inambulabat in  
*grief from the death of his son. He walked in*  
 suo cœnaculo mœrens, et identidem erumpens  
*his supper-chamber grieving, and now and then bursting forth*  
 in has voces: ô Absalon mi fili, ô Absalon mi fili!  
*in these words: O Absalom my son, O Absalom my son!*  
 atinam ego morirer pro te, ô Absalon mi fili, ô  
*would that I might die for thee, O Absalom my son, O*  
 Absalon mi fili!  
*Absalom my son!*

## 129.

David deinceps gessit multa bella prosperè contra  
*David afterwards waged many wars prosperously against*  
 Philistæos, suis rebusque compositis domi et  
*the Philistines, <sup>2</sup>his <sup>3</sup>affairs <sup>1</sup>and being settled at home and*  
 foris, ille exegit reliquum tempus suæ vitæ in  
*abroad, he passed the remaining time of his life in*  
 florenti pace. Quum ille esset extremâ  
*flourishing peace. When he (were)—was— in extreme*  
 senectute, et infirmâ valetudine, ille constituit  
*old age, and in infirm health, he appointed*  
 Salomonem hæredem regni. Is unctus a  
*Solomon heir of the kingdom. He being anointed by*  
 summo sacerdote, suo patre adhuc vivo, est  
*the chief priest, his father still living, (is)—was—*  
 appellatus rex. David postquam ille dedisset suo filio  
*called king. David after he had given to his son*  
 utilissima præcepta administrando regno, obiit suum  
*very useful precepts for administering the kingdom, met his*  
 supremum diem.  
*(supreme)—last— day.*

## 130.

Deus diligebat Salomonem : Deus est visus  
*God loved Solomon : God (is seen)—appeared—*  
 per quietem adstare ei, deditque  
*(through)—in— (rest)—sleep— to stand by \*to him, <sup>2</sup>gave <sup>1</sup>and*  
 ei optionem eligendi quidquid ille vellet. Salomon  
*to him the option of choosing whatever he wished. Solomon*  
 poposcit non aliud dari sibi  
*demanded (not other)—nothing else— to be given to himself*  
 quam sapientiam, æstimans omnia reliqua negotia  
*(than)—but— wisdom, esteeming all remaining things*  
 parvi pretiî. Quæ res ita placuit Deo ut ille  
*of little worth. Which thing so pleased \*to God that he*  
 tribuerit illi plus quam ille fuerat rogatus ; nam ille  
*gave to him more than he had \*been asked ; for he*  
 impertivit Salomoni eximiam sapientiam, et insuper addidit  
*imparted to Solomon eminent wisdom, and moreover added*  
 divitias et gloriam, quas ille non petierat.  
*riches and glory, which he <sup>2</sup>not <sup>1</sup>had <sup>3</sup>asked.*

## 131.

Salomon ædificavit Hierosolymæ templum immensī  
*Solomon built (of)—at—Jerusalem a temple of immense*  
*operis: omnia negotia in eo fulgebant auro, argento,*  
*labour: all things in it shone with gold, silver,*  
*gemmisque. Arca fœderis est collocata in*  
*2gems land. The ark of the covenant (is)—was— placed in*  
*hoc templo. Vicini reges unxerunt amicitiam cum*  
*this temple. Neighbouring kings joined friendship with*  
*Salomone ob tantam famam sapientiæ,*  
*Solomon on account of so great fame (of)—for—wisdom,*  
*fœdusque fecerunt. Regina Sabæ cupida visendi*  
*3a 4league land 2made. The queen of Sheba desirous of visiting*  
*ejus excessit finibus sui regni, venitque*  
*\*of him departed from the borders of her kingdom, 2came land*  
*Hierosolymam. Salomon regnabat in summâ*  
*to Jerusalem. Solomon reigned in (highest)—perfect—*  
*pace, affluens opibus et deliciis.*  
*peace, abounding in wealth and pleasures.*

## 132.

Postea Salomon dedit se voluptati: porro  
*Afterwards Solomon gave himself to voluptuousness: moreover*  
*nihil est tam inimicum virtuti quam voluptas;*  
*nothing is so hostile to virtue as voluptuousness:*  
*itaque ille amisit sapientiam. Exteræ mulieres, quas*  
*therefore he lost wisdom. Foreign women, whom*  
*ille adamabat, pertraxerunt eum jam senem ad gentiles*  
*he loved, drew over him now an old man to heathen*  
*ritus. Quibus rebus Deus offensus, denunciabat*  
*rites. By which things God being offended, denounced*  
*pœnam illi, scilicet fore,*  
*a punishment to him, namely (to be)—that it should come to*  
*ut regnum ex maiore parte*  
*pass,— that the kingdom from the greater part*  
*adimiretur ejus filio, et traderetur*  
*should be taken away from his son, and should be delivered*  
*servo, atque ita est factum.*  
*o a slave, and so it (is)—was— done.*

## 133.

Roboamus filius successit Salomoni: is evertit  
*Rehoboam the son succeeded \*to Solomon: he overturned*

suâ stultitiâ regnum jam nutans paternâ  
*by his folly the kingdom now tottering by (paternal)—his*

culpâ. Salomon imposuerat gravissimum vectigal  
*father's—fault. Solomon had imposed a very heavy tax*

populo; quod onus quum populus non  
*(to)—upon—the people; which burden when the people <sup>2</sup>not*

posset tolerare, ille poposcit illud imminui.  
*<sup>1</sup>could <sup>3</sup>bear, (it)—they—desired it to be diminished.*

Senes monebant regem ut ille satisfaceret populo,  
*The old admonished the king that he would satisfy \*to the people,*

vero juvenes dissuadebant. Roboamus usus consilio  
*but the youth dissuaded. Rehoboam using the counsel*

suorum æqualium, respondit acerbè populo,  
*of his equals, answered sharply \*to the people,*

ejusque rejecit postulationem.  
*(his)—<sup>3</sup>their—<sup>1</sup>and <sup>2</sup>rejected <sup>4</sup>petition.*

## 134.

Seditio est exorta: decem tribus defecerunt a  
*A sedition \*is arose; ten tribes revolted from*

Roboamo, regemque creaverunt sibi Jeroboamum  
*Rehoboam, <sup>5a</sup>king <sup>1</sup>and <sup>2</sup>created <sup>3</sup>for <sup>4</sup>themselves Jeroboam*

e tribu Ephraimi. Duæ tribus tantum manserunt  
*from the tribe of Ephraim. Two tribes alone remained*

in fide, scilicet tribus Judæ et tribus  
*(in faith)—faithful,— namely the tribe of Judah and the tribe*

Benjamini. Sic duo regna sunt facta ex  
*of Benjamin. Thus two kingdoms (are)—were— made from*

uno, alterum Judæ, alterum Israelis. Jeroboamus,  
*one, the one of Judah, the other of Israel. Jeroboam,*

ut ille abduceret suum populum a consuetudine  
*that he might lead away his people from the custom*

eundi Hierosolymam, instituit propriam religionem  
*of going to Jerusalem, instituted a peculiar religion*

eis, et proposuit eis falsos deos colendos.  
*for them, and set before to them false gods to be worshipped*

## 135.

Regnum Israeliticum non stetit diu, quia  
*The kingdom of Israel* <sup>2</sup>not <sup>1</sup>did <sup>3</sup>stand long, because  
 omnes fuerunt impii. Deus sæpe misit prophetas ad  
*all were impious. God often sent prophets to*  
 eos, qui admonerent eos et revocarent eos  
*them, who should admonish them and \*should recall them*  
 ad verum cultum; sed illi non paruerunt  
*to the true worship; but they* <sup>2</sup>not <sup>1</sup>did <sup>3</sup>obey  
 monitis prophetarum, imo illi  
*the (admonished)—admonitions— of the prophets, nay they*  
 affecêrunt eos contumeliis, pœnis, et morte.  
*afflicted them with insults, with punishments, and with death.*  
 Quare Deus iratus tradidit illos in  
*Wherefore God being angry delivered them (in)—into—*  
 potestatem suorum hostium: illi sunt devicti  
*the power of their \*of enemies: they (are)—were— conquered*  
 a rege Assyriorum, qui fecit decem tribus  
*by the king of the Assyrians, who made the ten tribes*  
 captivas, et deportavit eas in Assyriam.  
*captives, and carried* <sup>2</sup>away <sup>1</sup>them *(in)—into— Assyria.*

## PART THIRD.

### NARRATIONES SELECTÆ. <sup>2</sup>NARRATIONS <sup>1</sup>SELECT.

#### NARRATIO PRIMA. NARRATION FIRST.

PLINY.

Est gaudium et solatium mihi in litteris,  
There is joy and consolation for me in letters,  
inquit Plinius: nihilque est tam lætum, quod  
says Pliny: <sup>2</sup>nothing<sup>1</sup> and is so joyful, (which)—that it—  
non fiat lætius per has: nihil  
<sup>2</sup>not <sup>1</sup>may<sup>3</sup>be made more joyful (through)—by— them: nothing  
tam triste, quod non sit minus  
so sad, (which)—that it— <sup>2</sup>not <sup>1</sup>may be made less  
triste per has. Itaque, turbatus  
sad (through)—by— them. Therefore, when troubled  
infirmirate uxoris, et periculo aut morte  
by the infirmity <sup>2</sup>my <sup>1</sup>of <sup>3</sup>wife and by the danger or \*by the death  
amicorum, confugio ad studia unicum  
<sup>2</sup>my <sup>1</sup>of <sup>3</sup>friends, I (fly)—resort— to my studies the only  
levamentum doloris: quæ studia præstant  
allervation of grief: which \*studies (supply)—enable— me  
ut feram adversa patientius.  
(that may bear)—to bear— (adverse)—adversity— more patiently.

#### NARRATIO SECUNDA. NARRATION SECOND.

SOPHOCLES.

Sophocles fecit tragædias ad summam  
Sophocles (made)—composed— tragedies (to)—at— (highest)—  
senectutem. Cum, propter quod  
in extreme— old age. When, on account of (which)—this—

studium, videretur negligere familiarem rem  
*study, he seemed to neglect his (family thing)—*  
 vocabatur in iudicium a  
*private property— he was called (in judgment)—to trial— by*  
 filiis, ut iudices removerent eum a  
*his sons, that the judges should remove him from*  
 administratione familiaris rei, quasi  
*the administration <sup>2</sup>his <sup>1</sup>of (3family thing)—property,— as if*  
 insipientem, quemadmodum solebat apud  
*insane, as it was customary among*  
 Romanos patribus malè gerantibus rem  
*the Romans for fathers badly managing their (thing)—affairs—*  
 interdicti bonis. Tum senex  
*to be forbidden the direction of their goods. Then the old man*  
 recitavit iudicibus, eam fabulam, quam proximè  
*recited to the judges, that fable, which he (next)—*  
 scripserat, quævisissetque num illud  
*\*very <sup>3</sup>late-ly.— <sup>1</sup>had <sup>4</sup>written, <sup>2</sup>inquired <sup>1</sup>and whether that*  
 videretur esse carmen insipientis hominis. Quo  
*seemed to be the song of a foolish man. Which*  
 recitato, est liberatus sententiis  
*being recited, he (is)—was— liberated by the (opinions)—votes—*  
 iudicum.  
*of the judges.*

## NARRATIO TERTIA.

## NARRATION THIRD.

## ARISTIDES.

Eo tempore, quo populus congregatus  
*At that time, in which the people assembled*  
 de ejiciendo Aristide, ferebat  
*(concerning)—about— banishing Aristides, carried their*  
 suffragium inscriptum testulis pro  
*vote written on small shells (for)—according to—*  
 more, quidam rudis et planè illiteratus  
*the custom, a certain rude and \*plainly illiterate man*  
 dicitur tradidisse testulam Aristidi ipsi ut  
*is said to have delivered a small shell to Aristides himself as*  
 uni e populo, petissequē ut  
*\*to one (from)—of— the people, <sup>2</sup>to <sup>3</sup>have <sup>4</sup>asked <sup>1</sup>and that he*

inscriberet Aristidem. Eo admirante et rogante  
*should write on it Aristides. He wondering and asking*  
 num Aristides peccasset aliquid in illum? Nihil,  
*whether Aristides had done <sup>3</sup>wrong <sup>2</sup>any <sup>\*</sup>in <sup>1</sup>him? Nothing,*  
 inquit: neque est ille notus mihi. Sed hoc non  
*said he: nor is he known to me. But this <sup>2</sup>not*  
 placet mihi, quod elaboraverit tam cupidè ut  
*<sup>1</sup>does <sup>3</sup>please <sup>\*</sup>to me, that he should labour so eagerly <sup>\*</sup>that*  
 vocaretur Justus præter alios. Ferunt  
*to be <sup>\*</sup>were called Just beyond all others. They say*  
 Aristidem respondisse nihil, sed  
*that Aristides <sup>\*</sup>to <sup>\*</sup>have answered nothing, but*  
 insripsisse suum nomen testulæ,  
*(to have written)—wrote— his name upon the small shell,*  
 hominique reddidisse.  
*<sup>4</sup>to <sup>5</sup>the <sup>6</sup>man <sup>1</sup>and <sup>\*</sup>to <sup>\*</sup>have <sup>2</sup>returned <sup>3</sup>it.*

## NARRATIO QUARTA.

## NARRATION FOURTH.

## PUBLIUS CORNELIUS SCIPIO.

Cum Publius Cornelius Scipio victor prælio,  
*When Publius Cornelius Scipio victorious in battle,*  
 gessisset se perhumaniter erga Hispanos,  
*had borne himself very humanely towards the Hispani,*  
 circumfusa multitudo appellavit eum regem ingenti  
*a surrounding multitude called him king with great*  
 consensu. Tum silentio facto per  
*unanimity. Then silence being made (through)—by—*  
 præconem, Scipio dixit: Nomen Imperatoris, quo  
*a herald, Scipio said: The name of General, by which*  
 sui milites appellâssent se esse  
*his soldiers had called (himself)—him— (to be)—was—*  
 maximum sibi: Nomen  
*a very great (honour) to (himself)—him:— That the name*  
 regium, alibi magnum, esse  
*(royal)—of king,— elsewhere great, (to be)—was—*  
 intolerabile Romæ: Si ducerent id  
*intolerable at Rome: If they (led)—thought— that*  
 amplissimum quod esset regale;  
*to be (most ample)—best— which (were)—was— kingly;*

eos                      posse                      tacitè judicare  
*(them)—they— (to be able)—might— silently judge that there*  
 esse                      in   se   regalem animum: autem se  
*(to be)—was— in himself a kingly mind: but (himself)*  
 —he—                      orare                      ut                      abstinerent ab  
*(to ask)—besought— that they should abstain from*  
 appellatione regis. Etiam barbari sènsere magnitudinem  
*the appellation of king. Even barbarians felt the greatness*  
 animi aspernantis id nomen, admiratione cujus  
*of a mind despising that name, with admiration of which*  
 alii mortales stupeverunt.  
*other mortals were dazzled.*

## NARRATIO QUINTA.

## NARRATION FIFTH.

## ALEXANDER.

Ubi Alexander pervenit vincendo ad fines  
*When Alexander came \*in conquering to the (ends)—*  
 Scytharum, unus ex eorum legatis  
*confines— of the Scythians, one (from)—of— their ambassadors*  
 dixit hæc ei inter multa alia, quibus  
*said these things to him among many others, in which he*  
 argueret ejus injustitiam et ambitionem: Quid est  
*accused his injustice and ambition: What (is*  
 nobis                      tecum? Nunquam attigimus  
*to us)—have we to do— with thee? We <sup>2</sup>never <sup>1</sup>have <sup>3</sup>touched*  
 tuam terram. An non licet nobis,  
*thy (earth)—land.— \*Whether <sup>2</sup>it <sup>3</sup>not <sup>1</sup>is <sup>4</sup>lawful for us,*  
 qui vivimus in vastis sylvis, ignorare quis sis,  
*who live in vast woods, not to know who thou art,*  
 et unde venias? Nec possumus servire  
*and whence thou comest? Neither can we serve*  
 ulli, nec desideramus imperare. Fortasse  
*\*to any one, nor <sup>2</sup>we <sup>1</sup>do <sup>3</sup>desire to command. Perhaps*  
 es major fortiorque, quam quisquam:  
*thou art greater <sup>2</sup>braver land, than any one else:*  
 tamen nemo vult pati alienigenam  
*nevertheless no one is willing to (suffer)—endure— a foreign*  
 dominum. Gloriaris te venire  
*master. Thou boastest that (thee to come)—thou comest—*

ad persequendos latrones, ipse latro  
 to (persecuting)—extirpate— robbers, thyself the robber  
 omnium gentium. Cepisti Lydiam, occupasti  
 of all nations. Thou has taken Lydia, thou hast seized on  
 Syriam, tenes Persidem, habes Bactrianos  
 Syria, thou holdest Persia, thou hast the Bactrianians  
 in potestate, petisti Indos: jam  
 in thy power, thou hast sought for (Indians)—India:— now  
 etiam porrigis avaras manus ad  
 thou even stretchest thy (avaricious)—grasping— hands to  
 nostra pecora. Quid opus est tibi  
 our flocks. What need (is to thee)—hast thou— of  
 divitiis, quæ cogunt te esurire ita ut  
 riches, which force thee \*to \*be hungry also that  
 quo plura habes, eò  
 \*by \*how \*much the more thou hast, \*by \*so \*much  
 acrius cupias quæ habes non? Denique  
 the sharper thou desirest what thou hast not? Finally  
 si es Deus, debes tribuere  
 if thou art a God, thou (owest)—shouldst— \*to give  
 beneficia mortalibus, non eripere sua:  
 benefits to mortals, not \*to take away their possessions:  
 autem sin es homo; id quod es, semper  
 but if thou art a man; \*that which thou art, always  
 cogita te esse.  
 think (thee)—thyself— to be.

## NARRATIO SEXTA.

## NARRATION SIXTH.

## CODRUS.

Cum Attica regio  
 When the (Attick region)—country of Attica—  
 vastaretur ignique ferro ab exercitu  
 (were)—was— laid waste with fire and sword by the army  
 Doriensium: Codrus rex Atheniensium diffidens suis  
 of the Dorians: Codrus king of the Athenians distrusting \*in his  
 sociorumque viribus, confugit ad oraculum  
 own <sup>2</sup>his <sup>3</sup>allies' land <sup>4</sup>strength, fled to the oracle  
 Delphici Apollinis, perque legatos est  
 of Delphian Apollo, <sup>2</sup>through land <sup>3</sup>his ambassadors \*is

sciscitatus, quonam modo tam grave bellum posset  
*inquired, in what manner so grievous a war might*

averti. Deus fertur respondidisse, finem  
*\*to be averted. The God is said to have answered, that an end*

ita fore ei, si rex ipse  
*\*thus (to be)—would come—to it, if the king himself*

caderet manu hostili. Cum quod  
*should fall by the hand (hostile)—of the enemy— When (which)*

percrebuisset; Dorienses edixere ne quis  
*—this— was known; The Dorians proclaimed (lest any one)*

vulneraret corpus Codri. At ille,  
*—that no one— should wound the body of Codrus. But he,*

insignibus imperii depositis, induit cultum  
*the ensigns of power being laid aside, put on the dress*

gregarii militis; tum objiciens sese globo  
*of a common soldier; then throwing himself amidst a crowd*

hostium pabulantium compulit  
*of the enemy who were foraging he (compelled)—roused—*

unum ex his, quem percusserat falce,  
*one (from)—of— them, whom he had struck with a knife,*

in suam cædem. Corpore regis cognito,  
*(in)—to— his slaughter. The body of the king being known,*

Dorienses discessere sine prælio. Atque ita  
*the Dorians departed without a battle. And thus*

Athenienses, virtute ducis offerentis  
*the Athenians, by the virtue of a general (offering)—who offered—*

se morti pro salute suæ patriæ, sunt  
*himself to death for the safety of his country, (are)—were—*

liberati bello. Quis non miretur Codrum,  
*freed from war. Who <sup>2</sup>not (may)—<sup>1</sup>does—<sup>3</sup>admire Codrus,*

qui quæsierit mortem iisdem artibus,  
*who (might seek)—sought— death by the same arts,*

quibus vita solet quæri ab ignavis.  
*by which life is wont to be sought by cowards.*

## NARRATIO SEPTIMA.

### NARRATION SEVENTH.

#### SENECA.

Seneca rhetor reliquit hoc scriptum de sua  
*Seneca the rhetorician has left this writing concerning his*

memoriâ. Cum senectus jam fecerit multa  
*memory. When old age <sup>2</sup>already <sup>1</sup>had <sup>3</sup>caused many things*  
 desideranda; retuderit aciem oculorum;  
*to be (desired)—wanting;—had blunted the acuteness of the eyes;*  
 hebetaverit sensum aurium; infregerit firmitatem  
*had dulled the sense of the ears; had broken the firmness*  
 nervorum; maximè incurrit memoriam.  
*of the nerves; it <sup>\*</sup>very greatly (ran in)—promoted—the memory.*

Non nego hanc sic floruisse in me  
*I (not deny)—confess—that this so flourished in me*  
 aliquando, ut non tantum sufficeret ad usum, sed  
*once, that it not only sufficed for use, but*  
 procederet usque in miraculum. Nam et  
*proceeded even (in)—to—a miracle. For <sup>\*</sup>and I*  
 reddebam duo millia nominum, ordine  
*(returned)—repeated—two thousand <sup>\*</sup>of names, in the order*  
 quo erant dicta: et referebam  
*in which they (were)—had been—told: and (referred)—recalled—*  
 pluresquam ducentos versus, qui singuli erant  
*more than two hundred verses, which <sup>2</sup>each (were)—<sup>1</sup>had*

dati a singulis condiscipulis  
*<sup>3</sup>been—given by (each)—a single—(fellow students)—fellow*

incipiens ab ultimo usque primum. Nec  
*student—beginning from the last even to the first. Nor*

erat mihi memoria tantum velox ad  
*was (to me)—my—memory only (swift)—quick—for*

complectenda quæ vellem, sed etiam firma ad continenda  
*embracing what I wished, but also firm for containing*

quæ acceperat. Itaque etiam nunc profert  
*what it had received. Therefore even now it brings forward*

sine cunctatione quasi modo audita, quæcunque  
*without delay as if (now)—just—heard, whatever*

deposui apud illam aut puer aut juvenis.  
*I laid up (with)—in—it either when a boy or a young*

Tamen est imminuta ætate, et longâ  
*man. Nevertheless it is diminished by age, and long*

desidiâ, quæ quoque dissolvit juvenilem  
*inactivity, which also (dissolves)—weakens—the juvenile*

animum. Nam si commisi ei qua intra  
*mind. For if I have committed to it any thing within*  
 annos proxime elapsos, sic perdidit,  
*the years (next)—very lately— elapsed, it <sup>2</sup>so <sup>1</sup>has <sup>3</sup>lost*  
 ut etiamsi sæpius ingerantur  
*them, that although (oftener)—often— (heaped up)—repeated—*  
 audio toties tanquam nova.  
*I hear them so often as if (new)—for the first time.—*

## NARRATIO OCTAVA.

## NARRATION EIGHTH.

## PHILIPPUS.

In prosperis rebus et fluentibus  
*In prosperous affairs and in (flowing)—those conducing—*  
 ad voluptatem, magnoperè fugiamus  
*to pleasure, <sup>3</sup>studiously (may fly)—<sup>1</sup>let <sup>2</sup>us <sup>4</sup>avoid—*  
 fastidium et arrogantiam. Nam ut est  
*haughtiness and arrogance. For as it is the part*  
 levitatis, ferre immoderatè adversas res,  
*of levity, to bear <sup>2</sup>immoderately (adverse things)—<sup>1</sup>adversity,—*  
 sic secundas. Video  
*it is so with (prosperous)—prosperity.— I (see)—consider—*  
 quidem Philipppum regem Macedonum superatum  
*\*indeed Philip king of the Macedonians as surpassed*  
 a filio gloriâ rerum gestarum;  
*by his son in the glory <sup>2</sup>his <sup>1</sup>of (things achieved)—<sup>3</sup>achievements;—*  
 at video fuisse superiorem  
*but I (see)—think— (to have been)—that he was— superiour*  
 facilitate et humanitate. Philipppus  
*in (facility)—good nature— and humanity. Philip*  
 affecerat ingenti clade Athenienses ac  
*had (affected with great defeat)—defeated— the Athenians and*  
 Thebanos apud Chæronæam, et videbatur posse  
*the Thebans at Chæronæa, and seemed to be able*  
 gerere magnos animos, propter  
*to (bear great minds)—bear himself haughtily,— on account of*  
 tam claram victoriam. Verum, die quo  
*so <sup>2a</sup> famous victory. But, \*in the day in which*  
 victoria est parta, ille non risit in  
*the victory (is)—was— obtained, he <sup>2</sup>not <sup>1</sup>did laugh (in)—at—*

convivio, non adhibuit ludos inter  
*the feast, 2not 1did 3hold plays (between)--during--*  
 epulas, non sumpsit coronas aut unguenta :  
*the feasts, 2not 1did 3take crowns (or)--nor-- ointments :*  
 et quantum fuit in illo, ita vicit ut nemo  
*and as much as was in him, so conquered that no one*  
 sentiret victorem. Atheniensibus, quos  
*felt him as conqueror. To the Athenians, whom he*  
 fuerat passus infestissimos, remisit  
*had \*been (suffered)--found-- most hostile, he restored*  
 captivos gratis, et reddidit sepulturæ  
*the captives (gratis)--without ransom,-- and restored for burial*  
 corpora consumptorum bello. Deinde adeo  
*the bodies 2those 1of 3consumed in war. Finally he was so*  
 nihil egit superbè, nihil  
*(nothing)--far from-- (acted)--acting-- haughtily, \*nothing or*  
 insolenter, ut voluerit revocari sibi  
*\*insolently, that he wished it to be recalled (to himself)--2his--*  
 in memoriam singulis diebus ab uno  
*(in)--1to-- memory every (days)--day-- by one*  
 e servis, se esse  
*(from)--of-- the servants, (himself)--that he-- (to be)--was--*  
 hominem. Itaque nec ipse prodibat foras,  
*a man. Therefore neither 2he \*himself 1did 3go out,*  
 nec quisquam intrabat ad eum manè  
*nor 2any 3one 1did (enter)--4come in-- to him in the morning*  
 priùs, quam famulus ter acclamasset ei : Philippe,  
*before, \*than a servant 2thrice 1had 3exclaimed to him : \*O Philip,*  
 es homo.  
*thou art a man.*

## NARRATIO NONA.

## NARRATION NINTH.

## GALEN.

Mihi redeunti Româ, inquit Galenus,  
*(To me)--as I was-- returning from Rome, says Galen,*  
 quidam Cretensis patriâ est factus comes  
*a certain Cretan by (country)--birth-- \*is became a companion*  
 itineris, vir bonis moribus, benevolus  
*of the journey, a man (with)--of--good morals, benevolent*

in amicos, et liberalis, sed sic iracundus,  
 (in)—towards— his friends, and liberal, but so irascible,  
 ut uteretur suis ipsius manibus adversos servos.  
 that he used his own hands against the servants.

Is, percitus furore, quod duo servi, interrogati  
 He, moved with rage, because two servants, being questioned

de suâ suppellectili, respondissent nihil, ita percussit  
 concerning his furniture, had answered nothing, so struck

eos in caput ut multus sanguis efflueret.  
 them (in)—on— the head that much blood flowed.

Cum deinde eum pœnituisset facti; introducit  
 When afterwards (him)—he— repented of the deed; he leads \*in

me arreptum manu in quasdam ædes:  
 me \*being \*taken by the hand into (some houses)—a certain

deinde porrigens lorum, ubi exuit  
 house:— then reaching a whip, when he had undressed

se ipsum, jubet verberare pro iis  
 himself \*self, he bids me to beat him for those

quæ patraverat, correptus nefario furore, ut  
 things which he had done, being seized by a wicked rage, as

ipse vocabat. Autem cum ego, ut erat  
 he \*himself called it. But when I, as was

par, prorumperem in risum; ille  
 (equal)—natural,— burst forth (in)—into— laughter; he

procumbens ad genua, instabat, obsecrabatque  
 bending down (to)—upon— his knees, insisted, <sup>2</sup>besought and

ut annuerem ejus precibus. Ego contra  
 that I should yield <sup>2</sup>his <sup>1</sup>to <sup>2</sup>entreaties. I on the contrary

edebam eo majores risus,  
 (uttered so much greater laughter)—laughed the louder—

quo diutius videbam illum perseverantem in  
 \*how \*much the longer I saw him persevering in

proposito ut cæderetur. Tantum promisi  
 his proposal that he should be beaten. I only promised

quod petebat, hoc est illaturum verbera  
 what he asked, (this)—that— is (about to bring stripes)—

ei, si ipse quoque præstaret  
 that I would strike— \*to him, if himself also would grant

vicissim, quiddam valde exiguum, quod ego eram  
*in turn, something very small, which I was*  
 petiturus. Ubi conditio placuit illi, rogavi  
*\*about to ask. When the condition pleased \*to him, I asked*  
 hominem, ut vellet audire me dicentem  
*the man, that he would be willing to hear me (saying)—say—*  
 quædam. Quod ille dixit se facturum  
*something. Which he said (himself about to do)—he would*  
 æquo animo. Tum ego docui illum  
*do—(with equal mind)—willingly.— Then I taught him*  
 longiori sermone, quemadmodum oporteat  
*in (longer)—a long— discourse, how it (behove)—is*  
 quidquid est in nobis iracundiæ  
*necessary that— whatever there is in us of unger*  
 et furoris emendari et  
*and of fury (to be mended)—should be corrected— and*  
 coerceri. Et attuli multa ut  
*\*to \*be restrained. And (brought)—adduced— many things that I*  
 probarem, peccata esse corrigenda non  
*might prove, that sins (to be)—were— to be corrected not*  
 verberibus, sed alio modo. Cum ille interea  
*by stripes, but in another manner. When he in the mean time*  
 rediisset ad seipsum, postea est effectus  
*had returned to himself, he afterwards (is)—<sup>1</sup>was— <sup>3</sup>made*  
 longè melior seipso.  
*\*by far better than (himself)—before.--*

## NARRATIO DECIMA.

## NARRATION TENTH.

## CAMILLUS.

Romaní, Camillo duce, jamdudum  
*The Romans, Camillus being leader, for a long while*  
 obsidebant Falerios, urbem Faliscorum. Erat mos  
*besieged Falerii, a city of the Falisci. It was the custom*  
 tunc apud Faliscos, ut plures pueri  
*then (at)—among— the Falisci, that (more)—many— boys*  
 demandarentur simul curæ unius magistri.  
*should be committed at the same time to the care of one master.*

Qui videbatur præcellere scientiâ, erudiebat liberos  
 He who seemed to excel in science, educated the sons  
 principum. Is, quum in pace esset solitus  
 of the princes. He, when in peace (were)—was—accustomed  
 producere pueros extra urbem causâ lusus,  
 to conduct the boys without the city for the sake of play,  
 exercitationisque, eo more non intermisso per  
<sup>2</sup>exercise <sup>1</sup>and, that custom not being omitted through  
 tempus belli, quodam die trahens longiùs a  
 the time of war, on a certain day drawing farther from  
 portâ, quam solebat, perduxit  
 the gate, than he was accustomed to do, led them  
 in Romana castra, et tradidit Camillo,  
 (in)—into—the Roman tents, and delivered them to Camillus,  
 præfatus, se tradere  
 having premised, (himself)—that he—(to deliver)—delivered—  
 Falerios in manus Romanorum, cum daret  
 the Falerii (in)—into—the hands of the Romans, when he gave  
 eos pueros quorum parentes erant principes  
 up those boys whose parents were the chief men  
 in eâ civitate. Ubi Camillus audivit quæ:  
 in that state. When Camillus heard (which)—these things:—  
 Inquit non venisti ad populum et  
 He said thou <sup>2</sup>not <sup>1</sup>hast <sup>3</sup>come to a people and  
 imperatorem similem tui, ipse scelestus  
 general similar (of)—to—thee, thyself a wicked man  
 cum scelesto munere. Est nobis non  
 with an impious gift. (Is to us)—we <sup>1</sup>do <sup>3</sup>have—<sup>2</sup>not  
 cum Faliscis societas, quæ sit humano  
 with the Falisci a society, which (be)—is—(by)—of—human  
 pacto: sed utrique populo est ea, quam  
 compact: but <sup>\*</sup>to both people (is)—have—that, which  
 natura ingeneravit omnibus hominibus. Sunt jura  
 nature engendered in all men. There are rights  
 belli, sicut pacis; didicimus gerere bella non  
 of war, as of peace; we have learned to wage wars not  
 minùs justè quam fortitèr. Habemus arma non  
 less justly than bravely. We hold arms not

adversus eam ætatem, cui parcitur etiam  
*against that age, \*to which \*it is spared even*  
 captis urbibus; sed adversus armatos, qui,  
*in captured cities; but against armed men, who,*  
 nec læsi nec lacesiti a nobis, oppugnârant  
*neither hurt nor provoked by us, (had)—have—attacked*  
 Romana castra. Tu vicisti eos novo scelere,  
*the Roman camps. Thou hast surpassed them by a new crime,*  
 quantum fuit in te: ego vincam Romanis artibus,  
*as much as was in thee: I will conquer by Roman arts,*  
 virtute, opere, armis.  
*by virtue, by labour, by arms.*

## NARRATIO UNDECIMA.

## NARRATION ELEVENTH.

## DECIUS.

Consulibus Decio et Manlio profectis Româ  
*The Consuls Decius and Manlius having departed from Rome*  
 ad gerendum bellum adversus Latinos,  
*(for waging)—to wage— war against the Latins, there*  
 dicitur esse visa utrique per  
*is said to (be seen)—have appeared— to both (through)—by—*  
 noctem, species, major augustiorque humanâ,  
*night, the form, greater 2more 3august 4and 4than human,*  
 viri dicentis: imperatorem deberi  
*of a man saying: that a general (to be)—was—due*  
 Diis inferis, ex unâ acie,  
*to the Gods (lower)—below,— from one (army)—party,—*  
 exercitum ex alterâ: et victoriam fore  
*an army from the other: and that the victory (to be)—would*  
 ejus exercitus et populi, cujus imperator  
*belong to— \*of that army and people, whose general*  
 devovisset legiones hostium, et se  
*should devote to death the legions of the enemy, and himself*  
 super eas. Ubi consules contulêrunt inter  
*(over them)—besides.— When the consuls compared among*  
 se hos nocturnos visus, placuit  
*themselves those nocturnal (sights)—visions,— it pleased them*  
 primum victimas cædi,  
*first that the victims (to be slain)—should be sacrificed,—*

causâ avertendæ iræ Deorum: deinde  
*for the sake of averting the anger of the Gods: then they*  
 statuerunt ut ille consul devoveret se pro  
*determined that that consul should devote himself for*  
 Romano populo, ab cuius cornu Romanus  
*the Roman people, from whose (horn)—wing—the Roman*  
 exercitus cœpisset cedere. Manlius  
*army should begin to (yield)—give way.— Manlius*  
 præerat dextro cornu, Decius lævo. Primo  
*presided over the right (horn)—wing,— Decius the left. At first*  
 res gerebatur utrinque æquis viribus, et  
*the affair was managed on both sides with equal strength, and*  
 eodem ardore animorum. Deinde Romani  
*\*with the same ardour \*of \*minds. Afterwards the Romans*  
 ab lævo cornu, non ferentes  
*(from)—on—the left (horn)—wing,— (not)—no longer— bearing*  
 impressionem Latinorum, cœperunt referre pedem  
*the impression of the Latins, began to (carry back the foot)*  
 In hac trepidatione, Decius consul  
*—retreat.— In this fear, Decius the consul*  
 pronunciavit solennia verba devotionis, Marco  
*pronounced the customary words of a devotion. with Marcus*  
 Valerio pontifice præeunte, armatus insiluit  
*Valerius the chief priest going before, and being armed leaped*  
 in equum, ac immisit se  
*(in)—upon— his horse, and (sent himself)—rushed—*  
 in medios hostes, petens salutem  
*(in)—into—the midst of the enemy, seeking safety 2his*  
 patriæ, vero mortem sibi. Quacumque  
*1for 3country, but death for himself. Whithersoever he*  
 est invectus equo, eò tulit  
*(is)—was— borne on the horse, \*thither he carried*  
 secum pavorem ac terrorem. Vero postquam  
*\*with \*himself fear and terror. But after*  
 corruit obrutus telis, tum Latini  
*he fell down overwhelmed with weapons, then the Latins*  
 facere fugam latè. Sic ille, voluntariâ morte,  
*(made)—took— flight \*widely. Thus he, by a voluntary death,*  
 peperit magnam victoriam Romanis.  
*(produced)—gained— a great victory for the Romans.*

Manlius est prosecutus tam memorabilem  
*Manlius* \**is* (*prosecuted*)—followed— so *memorable*  
interitum collegæ lachrymis et debitis  
*a death* <sup>2</sup>*his* <sup>1</sup>*of* <sup>3</sup>*colleague* *with tears* and *with (due)*—just—  
laudibus. Corpus Decii est inventum postero  
*praises.* *The body of Decius (is)*—was— found the next  
die inter maximam stragem  
*day (among)*—amidst— a \**very great* (*slaughter*)—heap—  
hostium, coopertum telis: funusque par  
*of the enemies,* covered with weapons: <sup>2</sup>*a* <sup>3</sup>*funeral* and <sup>4</sup>*equal*  
morti est factum ei.  
<sup>2</sup>*his* <sup>1</sup>*to* <sup>3</sup>*death* (*is*)—was— made for him.

## NARRATIO DUODECIMA.

## NARRATION TWELFTH.

## SOLON.

Cum Solon venisset Miletum ad Thaletem,  
*When Solon had come to Miletus to Thales,* he  
dixit videri mirum sibi,  
*said (to be seen)—that it seemed— a wonder to (himself)—him,—*  
quod esset omnino negligens nuptiarum  
*that he should be wholly negligent of (nuptials)—marriage—*  
et sobolis. Thales tum respondit nihil:  
*and of offspring. Thales (then)—at that time— answered nothing:*  
Sed paulo post subornavit quendam  
*But a little while afterwards he suborned a certain*  
peregrinum, qui simularet se nuper  
*foreigner, who should feign (himself)—that he—* <sup>2</sup>*lately*  
advenisse Athenis. Solone quærente num  
*(to have)—* <sup>1</sup>*had*— <sup>3</sup>*come* from Athens. Solon inquiring whether  
quid novi in eâ urbe? Homo,  
*there was any (of new)—news— in that city? The man,*  
edoctus quæ diceret a Thalete, respondit,  
*having been taught what he should say by Thales, answered, that*  
nihil aliud contigisse nisi quod vidisset  
*nothing else (to have)—had—happened unless that he had seen*  
quendam adolescentem efferri cujus funus  
*a certain youth (to be carried out)—buried— whose funeral*  
tota civitas persequeretur. Quippe erat, inquit,  
*all (the state)—city— followed. Because he was, said*

ut ferebant, filius viri præcellentis inter  
 he, as they said, the son of a man distinguished among  
 cives virtute, et jamdudum absentis ab  
 the citizens, (by)—for—virtue, and long since absent from  
 urbe. O infortunatum parentem! exclamabat Solon.  
 the city. O unfortunate parent! exclaimed Solon.  
 Cæterum dic, inquit, quodnam ferebant  
 But tell, said he, what they (bore)—called—  
 ejus nomen. Audiui equidem, respondit ille, sed  
 his name. I <sup>1</sup>have <sup>3</sup>heard <sup>2</sup>indeed, answered he, but  
 excidit mihi. Memini hoc tantum,  
 it has (fallen from)—escaped— <sup>\*</sup>to me. I remember this only,  
 multum sermonem esse habitum de  
 that much conversation (to be)—was— held concerning  
 illius viri sapientiâ ac justitiâ. Solon, cujus  
 (that)—this— man's wisdom and justice. Solon, whose  
 metus crescebat magis ac magis ad singulas  
 fear increased more and more at each  
 responsiones peregrini, turbatus animo  
 (answers)—answer— of the stranger, being troubled in mind  
 atque anxius, quæsivit numquid ille, functus  
 and anxious, inquired whether <sup>\*</sup>that, (having discharged  
 fato adolescens, diceretur esse filius  
 fate)—the deceased— youth, were said to be the son  
 Solonis? Illo respondente quod esse ita,  
 of Solon? He answering (which to be)—that it was— so,  
 Solon cœpit cædere caput, et facere  
 Solon began to beat his head, (and)—<sup>2</sup>both— <sup>3</sup>to <sup>4</sup>do  
 et dicere aliaque, quæ oppressi  
<sup>5</sup>and <sup>6</sup>to <sup>7</sup>say <sup>8</sup>other <sup>1</sup>and <sup>9</sup>things, which men oppressed  
 mœrore solent. Tum Thales, qui aderat,  
 with grief are wont to do. Then Thales, who was present,  
 ridens inquit: Hæc, quæ nunc frangunt  
 laughing said: These things, which now (break)—over-  
 etiam te virum fortissimi animi,  
 come— even thee a man of a very strong mind,  
 absterruerunt me, ô Solon, a ducendâ uxore  
 have deterred me, O Solon, from (leading a wife)—mar-  
 et tollendis liberis. Vero hic nuncius  
 riage— and bringing up children. But <sup>3</sup>this <sup>4</sup>messenger

nihil moveat te; enim omnia hæc  
 (nothing may move)—1let 2not 5alarm—thee; for all these  
 sunt ficta.  
 things are (feigned)—fictitious.)—

## NARRATIO DECIMA-TERTIA.

## NARRATION THIRTEENTH.

## AUGUSTUS.

Cum, victoriâ Actiacâ partâ,  
 When, the victory (of)—at—Actium having been gained,  
 Augustus ingrederetur Romam, inter gratulantes,  
 Augustus was entering Rome, among those congratulating  
 quidam opifex occurrit ei tenens corvum,  
 him, a certain artist met \*to him holding a raven,  
 quem instituerat dicere hæc: Ave, Cæsar,  
 which he had taught to say \*these: Hail, Cæsar,  
 victor, imperator. Cæsar admiratus officiosam avem  
 conqueror, emperor. Cæsar admiring the officious bird  
 emit viginti millibus nummorum.  
 bought it for twenty thousand (of coins)—sesterces.—  
 Socius opificis, ad quem nihil pervenerat  
 The companion of the artist, to whom nothing had come  
 ex illâ liberalitate, affirmavit Cæsari, illum  
 from that liberality, affirmed to Cæsar, that (him)—the  
 habere et alium corvum,  
 artist— (to have)—had— (and)—also— another raven,  
 quem postulavit afferri. Corvus allatus  
 which he asked to be brought. The raven being brought  
 expressit verba quæ didicerat: Ave,  
 (expressed)—uttered— the words which it had learned: Hail,  
 victor, imperator Antoni. Augustus nihil  
 conqueror, emperor Anthony. Augustus (nothing)—not—  
 propterea exasperatus duxit satis jubere  
 \*therefore being exasperated (led)—thought— it sufficient to order  
 doctorem corvorum dividere munus acceptum  
 the teacher of ravens to divide the gift he had received  
 cum contubernali. Salutatus similiter a  
 with his comrade. Being saluted in like manner by  
 psittaco, jussit eum emi. Miratus idem  
 a parrot, he commanded it to be bought. Admiring the same

in picâ quoque est mercatus illam.  
 thing in a magpie he also \*is purchased it.

Exemplum sollicitavit pauperem sutorem ut  
 The example urged a poor cobbler \*that

institueret corvum ad parem  
 (should institute)—to train up— a crow to (an equal)—the same—

salutationem: sed cum parum proficeret,  
 salutation: but when he \*too <sup>2</sup>little (profited)—<sup>1</sup>made

sæpe solebat dicere ad avem non  
<sup>3</sup>progress— he often used to say to the bird not

respondentem: opera et impensa periit.  
 answering: labour and expense (has perished)—have been

Tandem tamen corvus cœpit dicere  
 wasted.— At length \*nevertheless the raven began to (say)

dictatam salutationem: Hac auditâ,  
 —repeat— the dictated salutation: This being heard,

Augustus dum transit respondit: habeo domi  
 Augustus whilst he goes by answers: I have at home

satis talium saluatorum. Tum corvus subtexit  
 enough of such saluters. Then the raven subjoined

illa verba, quibus solebat audire dominum  
 those words, in which it used to hear the master

querentem: Opera et impensa periit.  
 complaining: Labour and expense (has perished)—have been

Ad quod Cæsar risit, jussit avem  
 wasted.— At which Cæsar laughed, <sup>2</sup>commanded <sup>3</sup>the <sup>4</sup>bird

emique quanti adhuc  
<sup>5</sup>to <sup>6</sup>be <sup>7</sup>bought <sup>1</sup>and for (as much as)—more than— he <sup>2</sup>as <sup>3</sup>yet

emerat nullam.  
<sup>1</sup>had (bought)—<sup>4</sup>paid for— (none)—any one.—

## NARRATIO DECIMA-QUARTA.

### NARRATION FOURTEENTH.

#### REGULUS.

Cum Marcus Atilius Regulus, iterum  
 When Marcus Atilius Regulus, (again)—a second time—

consul in Africâ, esset captus ex insidiis  
 consul in Africa, (were)—was— taken (from snares)—

Xantippo Lacædemonio duce,  
 through treachery— Xantippus a Lacædemonian being leader,

autem Hamilcare patre Annibalis being  
 (but)—but— Hamilcar the father of Hannibal  
 imperatore; est missus ad senatum after  
 general; he (is)—was— sent to the senate  
 juratus ut nisi quidam captivi nobiles essent  
 having sworn that unless certain captive nobles were  
 redditi Pœnis, ipse rediret Carthaginem.  
 returned to the Carthaginians, he would return to Carthage.  
 Is, cùm venisset Romam, videbat speciem  
 He, when he had come to Rome, saw an appearance  
 utilitatis; sed judicavit eam falsam, ut res  
 of utility; but he judged it false, as the (thing)—  
 declarat: quæ erat talis. Manere  
 event— declares: (which)—it— was (such)—thus.— To remain  
 in patriâ, esse suæ domi, cum  
 in his country;— to be (of)—at—his house, with his  
 uxore, cum liberis, judicantem calamitatem quam  
 wife, with his children,— judging the calamity which  
 accepisset in bello, communem fortunæ  
 he had received in war, to be the common \*of lot  
 bellicæ, tenere gradum consularis dignitatis,  
 (warlike)—of war,— to hold the rank of consular dignity;—  
 quis neget hæc esse utilia? quid  
 who may deny that these things (to be)—are— useful? what  
 censet? magnitudo animi et fortitudo  
 2thou 1dost 3think? greatness of mind and fortitude  
 negat. Num quæris locupletiores  
 (denies)—forbid it.— \*Whether 2thou 1dost 3seek (richer  
 auctores? Enim est proprium  
 authors)—better advisers? For it is (proper)—the part—  
 harum virtutum, extimescere nil, despiciere omnia  
 of these virtues, to fear nothing, to despise all  
 humana, putare nihil intolerandum, quod possit  
 human things, to think nothing intolerable, which may  
 accidere homini. Quid fecit itaque?  
 happen to a man. What did he (therefore)—then?— He  
 Venit in senatum: exposuit mandata:  
 went (in)—into— the Senate: explained his orders:  
 recusavit ne diceret sententiam:  
 refused \*lest (should speak)—to pronounce— his opinion:

dixit esse non senatorem quamdiu  
*said (to be)—that he was— not a senator so long as he*  
 teneretur jurejurando hostium. Atque  
*(were)—was—held <sup>2</sup>his <sup>1</sup>by <sup>3</sup>oath (of)—to—the enemy. And he*  
 etiam negavit esse utile  
*even (denied to be)—affirmed that it was not— (useful)—proper—*  
 captivos reddi: enim illos esse  
*for the captives to be restored: for (them to be)—they were—*  
 adolescentes, et bonos duces, se jam  
*youths, and good generals, that himself was already*  
 confectum senectute. Quum cujus auctoritas  
*worn out by <sup>\*</sup>old age. When (whose)—his— authority*  
 valuisset, captivi sunt retenti: ipse  
*prevailed, the captives (are)—were— retained: he himself*  
 rediit Carthaginem: enim neque caritas  
*returned to Carthage: for neither did the love <sup>2</sup>his*  
 patriæ nec suorum retinuit eum.  
*<sup>1</sup>of <sup>3</sup>country nor of his kindred (retained)—retain— him.*  
 Neque vero tum ignorabat, se  
*Nor <sup>\*</sup>but <sup>2</sup>he <sup>3</sup>then <sup>1</sup>was <sup>4</sup>ignorant, that (himself)—he—*  
 proficisci ad crudelissimum hostem, et ad  
*(to depart)—was going— to a most cruel enemy, and to*  
 exquisita supplicia: sed putavit jusjurandum  
*exquisite punishment: but he thought that an oath*  
 conservandum. Itaque tum cum  
*must <sup>\*</sup>to be (preserved)—kept.— Therefore <sup>\*</sup>then when he*  
 necabatur vigilando, erat in meliore causâ, quam  
*was killed <sup>\*</sup>by <sup>\*</sup>watching, he was in a better cause, than*  
 si remansisset domi captivus senex, perjurus  
*if he had remained at home a captive old man, and a perjured*  
 consularis.  
*(consular)—consul.—*

## NARRATIO DECIMA-QUINTA.

## NARRATION FIFTEENTH.

## ALEXANDER.

Equidem si Alexander potuisset perseverare hâc  
*Truly if Alexander had been able to persevere in this*  
 continentia animi ad ultimum vitæ,  
*temperance <sup>\*</sup>of <sup>\*</sup>mind to the (last)—end— of life, I*

crederem fuisse feliciorē, quam  
would believe that (to have been)—he was— more happy, than

est visus esse, cum imitaretur triumphum  
he <sup>\*is</sup> seemed to be, when he imitated the triumph

patris Liberi, emensus victoriā  
of father Bacchus, having (measured)—traversed— in victory

omnes gentes ab Hellesponto usque ad Oceanum:  
all the nations from the Hellespont <sup>\*as\*far\*as</sup> to the Ocean:

si vicisset profectò invicta mala, superbiam  
if he would have conquered <sup>\*truly</sup> the invincible evils, haughtiness

atque iram: si abstinuisset cædibus  
and anger: if he would have abstained from (slaughters)—the

amicorum; veritusque occidere,  
slaughter— <sup>2</sup>his <sup>1</sup>of <sup>2</sup>friends; <sup>2</sup>had <sup>3</sup>fear<sup>ed</sup> <sup>1</sup>and to slay,

causâ indicta, viros egregios bello, et  
(the cause untold)—unheard,— the men distinguished in war, and

secum domitores tot gentium. Sed  
with himself the conquerors of so many nations. But

fortuna nondum infuserat se ejus animo.  
fortune <sup>2</sup>not <sup>3</sup>yet <sup>1</sup>had infused herself into his mind.

Itaque tulit eam orientem, moderatè et  
So that he bore her while rising, moderately and

prudenter. Ad ultimum non cepit  
prudently. At last he <sup>2</sup>not (took)—<sup>1</sup>could <sup>3</sup>contain—

ejus magnitudinem. Tum quidem ita gessit se  
her greatness. Then indeed he so bore himself

ut omnes reges ante eum vincerentur continentiâ  
that all kings before him were surpassed in temperance

et clementiâ. Habuit virgines, et reginas  
and clemency. He (held)—treated— the virgins, and queens

excellētis formæ, tam sanctè quam si  
of excellent (form)—beauty,— (so)—as— piously as if

forent genitæ eodem parente  
they (were)—had been— born from the same parent

quo ipse. Ipse adeo non  
(from which)—as— himself. He was so far <sup>\*not</sup>

violavit conjugem Darii, quam nulla  
(abused)—from abusing— the wife of Darius, whom none

suæ ætatis vicit pulchritudine, ut adhibuerit  
*of her age excelled in beauty, that he took*

summam curam, ne quis illuderet  
*the (highest)—greatest— care, lest any one should insult*

captivæ. Jussit omnem cultum reddi  
*\*to the captive. He ordered all respect to be (delivered)*

feminis, nec quidquam ex  
*—paid— to the women, \*nor (any thing)—and nothing— from*

magnificentiâ pristinæ fortunæ defuit captivis,  
*the magnificence of ancient fortune was wanting to the captives,*

præter fiduciam. Itaque Sysigambis inquit:  
*except (reliance)—hopes.— Therefore Sysigambis said:*

“Rex mereris, ut precemur ea  
*“O king thou deservest, that we should pray for those things*

tibi, quæ quondam sumus precatæ  
*for thee, which we formerly \*are (prayed)—desired—*

nostro Dario: et ut video es dignus,  
*for our Darius: and as I see thou art worthy, since*

qui superaveris tantum regem non solum  
*\*who thou hast surpassed so great a king not only*

felicitate, sed etiam æquitate. Tu quidem  
*in happiness, but also in (equity)—uprightness.— Thou \*indeed*

vocas me matrem et Reginam, sed ego confiteor  
*callest me mother and Queen, but I confess*

me esse tuam famulam. Et capio  
*(me to be)—that I am— thy servant. I \*and (take)—main-*

fastigium pristinæ fortunæ, et possum pati  
*tain— the height of former fortune, and can \*to suffer*

jugum presentis. Interest tua  
*the yoke of the present. It concerns (thine)—thee— to decide*

quantum licuerit in nos,  
*how much it would have been lawful to do (in)—towards— us,*

si vis id esse testatum potius clementiâ quam  
*if thou wishest it to be testified rather by clemency than*

sævitiâ.” Rex jussit eas habere bonum  
*by severity.” The king commanded them to have good*

animum: deinde admovit suo  
*(mind)—courage:— then he (moved)—raised— to his*

collo filium Darii. Atque ille nihil  
*neck the son of Darius. And he (nothing)—not—*  
 conterritus conspectu visi a se  
*terrified by the presence of <sup>2</sup>seen <sup>1</sup>one <sup>3</sup>by himself*  
 primum, amplectitur ejus cervicem manibus.  
*for the first time, embraces his neck <sup>2</sup>his <sup>1</sup>with <sup>3</sup>hands.*  
 Ergo Rex motus constantiâ pueri intuens  
*Then the king moved by the constancy of the boy regarding*  
 Hephæstionem inquit: "Quam vellem  
*Hephæstion said: "How I (would)—wish—that*  
 Darius hausisset aliquid ex hâc  
*Darius had (drawn)—partaken—\*something (from)—of—this*  
 indole!"  
*disposition."*

## NARRATIO DECIMA-SEXTA.

## NARRATION SIXTEENTH.

## SIMONIDES.

Licet jam, remota  
*(Is lawful)—we may— now, (removed)—laying aside—*  
 subtilitate disputandi, contemplari quodammodo  
*the subtilty of disputing, \*to contemplate in some measure <sup>2</sup>our*  
 oculis pulchritudinem earum rerum, quas dicimus  
*<sup>1</sup>with <sup>3</sup>eyes the beauty of those things, which we say*  
 constitutas divinâ providentiâ. Ac principio  
*were constituted by divine providence. And in the first place*  
 universa terra cernatur, locata in mediâ sede  
*the whole earth may be seen, located in the middle \*seat*  
 mundi, et ipsa undique conglobata in  
*of the world, and itself on every side formed into a globe \*in*  
 sese suis nutibus, vestita floribus, herbis,  
*\*itself by its own (nods)—weight,— clothed with flowers, herbs,*  
 arboribus, frugibus: quorum omnium incredibilis  
*trees, fruits: of which \*all the incredible*  
 multitudo distinguitur insatiabili varietate. Adde  
*multitude is distinguished by an insatiable variety. Add*  
 huc gelidas perennitates  
*(hither)—to these— the cool (continuances)—and perennial—*  
 fontium, perlucidos liquores amnium,  
*\*of fountains, the transparent (liquors)—waters— of the rivers,*

viridissimos vestitus riparum, concavas latitudines  
*the* <sup>\*very</sup> <sup>green</sup> *clothing* *of the banks,* *the hollow* *widths*  
 speluncarum, asperitates saxorum,  
*of the caverns,* *the (asperities)—roughness—* *of the rocks,*  
 altitudines impendentium montium, immensitates  
*the heights* *of the impending* *mountains,* *the (immensities)—*  
 camporum: adde etiam reconditas venas  
*immensity—* *of the fields:* *add also* *the hidden* *veins*  
 auri argentique, infinitamque vim  
*of gold* <sup>2of</sup> <sup>3silver</sup> <sup>1and,</sup> <sup>2the</sup> <sup>3endless</sup> <sup>1and</sup> *(force)—abundance—*  
 marmoris. Vero quæ, et quam varia  
*of marble.* *(But)—moreover—* *what,* *and* *how* *various*  
 genera bestiarum, vel cicurum vel ferarum?  
*the kinds* *of beasts,* <sup>\*or</sup> *tame* *(or)—and—* *wild?*  
 Qui lapsus atque cantus avium? Qui  
*What* *(fallings)—flights—* *and* *songs* *of birds?* *What*  
 pastus pecudum? Quæ vita silvestrium?  
*(feedings)—pastures—* *(of)—for—flocks?* *What life* *of the wild*  
 Quid jam dicam de genere  
*animals?* *What* <sup>\*now</sup> <sup>2I</sup> <sup>1shall</sup> <sup>3say</sup> *concerning* *(the race*  
 hominum? Qui constituti quasi cultores  
*of men)—mankind?—* *Who* *constituted* *as it were* *the cultivators*  
 terræ, non patiuntur eam nec efferari  
*of the earth,* <sup>2not</sup> <sup>1do</sup> <sup>3suffer</sup> *it* <sup>\*neither</sup> *to grow wild*  
 immanitate belluarum, nec vastari  
*by the ferocity* *of the wild beasts,* *nor* *to be laid waste*  
 asperitate stirpium: quorumque operibus  
*by the fierceness* *of (roots)—their race:—* <sup>3whose</sup> <sup>1and</sup> <sup>2by</sup> <sup>4works</sup>  
 agri, insulæ litoraque collucent distincta tectis  
*fields,* *islands* <sup>2shores</sup> <sup>1and</sup> *shine* *distinguished* *by houses*  
 et urbibus. Si possemus videre quæ, sic  
*and by cities.* *If we* *could* *see* *(which)—those—* *things,* <sup>\*so</sup>  
 oculis ut animis, nemo intuens cunctam  
<sup>2our</sup> <sup>1with</sup> <sup>3eyes</sup> *as* <sup>2our</sup> <sup>1with</sup> <sup>3minds,</sup> *no one* *regarding* *the whole*  
 terram, dubitaret de divinâ ratione.  
*earth,* *would doubt* *concerning* *the divine* *reason.* <sup>2Thou</sup>  
 Roges me, quid, aut quale Deus est?  
<sup>1do</sup> <sup>3ask</sup> *me,* *what,* *or* *of what (kind)—nature—* *God* *is?*

Utar auctore Simonide : cum tyrannus  
 I will use the (author)—words of— Simonides : when king  
 Hiero quævisset hoc idem de quo,  
 Hiero had inquired \*this the same thing (concerning whom)  
 —of him,— he postulavit sibi unum diem causâ  
 asked for \*himself one day for the sake  
 deliberandi. Cum quæreret idem ex eo  
 of deliberating. When he inquired the same from him  
 postridie, petivit biduum. Cum  
 the next day, he requested two days. When he still  
 duplicaret sæpius numerum dierum,  
 (doubled)—increased— \*more \*often the number of days,  
 Hieroque admirans requireret, cur faceret ita :  
 2Hiero 1and wondering again asked, why he did so :  
 “quod,” inquit, “quanto diutiùs considero,  
 “because,” said he, “\*how \*much the longer I consider it,  
 tanto obscurior res videtur.”  
 \*so \*much the more obscure the thing appears.”

## NARRATIO DECIMA-SEPTIMA.

NARRATION SEVENTEENTH.

## SCIPIO.

Captiva virgo adulta adducitur ad  
 A captive virgin (grown up)—in full age— is brought to  
 Publium Cornelium Scipionem ; adeo eximiâ formâ  
 Publius Cornelius Scipio ; of so beautiful a form  
 ut quacumque incedebat, converteret  
 that wheresoever she (walked)—went,— she (converted)—  
 oculos omnium. Scipio percunctatus  
 drew upon her— the eyes of all. Scipio having inquired  
 patriam parentesque ; accepit inter  
 her country 2parents 1and ; (received)—heard— among  
 cætera, eam desponsam adolescenti  
 other things, (her)—that she— was betrothed to the young  
 principi Celtiberorum : nomen erat Allucio.  
 prince of the Celtiberians : his name was \*to Allucius.  
 Extemplo igitur parentibus sponsoque accitis,  
 Immediately therefore the parents 2suitor 1and were summoned,  
 quum interim audiret eum deperire  
 when in the mean time he had heard (him to perish)—that

amore sponsa; ubi primum  
*he was perishing— with love of his spouse; when (first)—*  
 venit, alloquitur eum accuratiore  
*as soon as— he came, he addresses him (in a more careful*  
 sermone quam parentes. Juvenis,  
*speech)—more particularly— than her parents. A youth*  
 inquit, appello juvenem: quò  
*myself, said he, I call upon a youth: in order that there*  
 sit minor verecundia inter nos. Quum tua sponsa  
*may be less bashfulness between us. When thy spouse*  
 capta a nostris militibus esset ducta ad  
*being taken by our soldiers (were)—was— led to*  
 me, audiremque eam esse cordi  
*me, 2I 3heard 1and (her to be)—that she was— (for heart)—*  
 tibi, et forma faceret fidem;  
*dear— to thee, and her (form)—beculy— (made faith)—*  
 si liceret frui ludo ætatis,  
*gave confirmation;— if it were lawful to enjoy the sport of age,*  
 (præsertim recto et legitimo amore,) et  
*(especially in (right)—just— and lawful love,) and if*  
 respublica non occupasset nostrum animum,  
*the republic 2not 1had 3occupied (our)—my— mind,*  
 ego ipse vellem veniam dari mihi quia  
*I myself should wish pardon to be given to me (because)—for—*  
 amanti sponsam impensius: faveo tuo  
*loving my spouse (more)—too—eagerly: I favour \*to thy*  
 amori cujus possum. Tua sponsa fuit  
*love \*whose because I am able to do so. Thy spouse (was)—*  
 apud me eadem verecundiâ quâ  
*remained— with me with the same modesty (by which)—*  
 apud tuos soceros suos parentesque:  
*as— with thy parents—\*in—\*law— 2her 3parents 1and:*  
 est servata tibi, ut posset dari  
*she is preserved for thee, that she (might)—may— \*to be given*  
 tibi donum inviolatum et dignum me teque.  
*to thee a gift inviolate and worthy me 2thee 1and. I*  
 Paciscor hanc mercedem unam pro eo munere;  
*stipulate this reward (one)—alone— for that gift:*

sis amicus Romano populo: et si credis me  
*be a friend to the Roman people: and if thou believest me*  
 esse bonum virum, quales jam ante hæ  
*to be a good man, as (now before)—formerly—these*  
 gentes norant meum patrem patruumque, scias  
*nations have known my father <sup>2</sup>uncle land, know*  
 esse multos similes nostri in Romanâ  
*(to be)--that there are-- many like (of us)—me— in the Roman*  
 civitate: nec posse dici hodie ullum  
*state: nor can there be (said)—mentioned—to day any*  
 populum in terris, quem populum  
*people (in)—on—the (earths)—earth,— which \*people thou*  
 velis minus hostem tibi tuisque, aut  
*wouldst <sup>2</sup>wish <sup>1</sup>less for. an enemy to thee and thine, or*  
 malis amicum. Adolescens, perfusus  
*wouldst rather choose for a friend. The youth, overwhelmed*  
 simul pudore et gaudio, tenens dextram  
*at the same time with shame and with joy, holding the right*  
 Scipionis, invocare Deos ad referendam  
*hand of Scipio, began to invoke the Gods to (returning)—*  
 gratiam illi pro se: quoniam sibi  
*return— thanks to him for himself; since (to himself)*  
 esset nequaquam satis facultatis, pro  
*—he— (were)—had— <sup>1</sup>by <sup>2</sup>no <sup>3</sup>means enough \*of power, for*  
 suo animo atque illius merito erga se.  
*his (mind)—feelings— and his merit towards himself.*  
 Inde parentes cognatique virginis, qui quoniam  
*Then the parents <sup>2</sup>kindred <sup>1</sup>and of the virgin, who since*  
 virgo, ad redimendam quam attulissent satis  
*the virgin, for redeeming whom they had brought a sufficient*  
 magnum pondus auri, redderetur sibi  
*\*great weight of gold, (were)—was—restored to themselves*  
 gratis, cœperunt orare Scipionem, ut acciperet  
*freely, began to entreat Scipio, that he would accept*  
 id donum ab se: affirmantes futurum esse  
*that gift from themselves: affirming that (future to be)*  
 apud se, haud minorem  
*—there would be— among (themselves)—them,— not less*

gratiam ejus rei quam virginis redditæ  
*gratitude for \*of that thing than for \*of the virgin's being restored*  
 inviolatæ foret. Scipio, quando peterent  
*to them inviolate \*would \*be. Scipio, when they besought*  
 tantoperè, pollicitus se  
*so earnestly, having promised (himself)—that he— would*  
 accepturum, jussit poni ante pedes :  
*accept, commanded it to be placed before his feet :*  
 Allucioque vocato ad se, inquit,  
<sup>2</sup>Allucius <sup>1</sup>and being called to (himself)—him,— he said,  
 super dotem, quam es accepturus a  
*(above)—besides— the dowry, which thou art to receive from*  
 socero, hæc dotalia dona accedunt  
*thy father-in-law, these (of dowry)—marriage— gifts come*  
 tibi a me; jussitque tollere aurum ac habere  
*to thee from me; he <sup>2</sup>bade <sup>1</sup>and <sup>3</sup>him \*to take the gold and to keep*  
 sibi. Dimissus domum lætus his donis  
*it for himself. Being sent \*away home joyful with these gifts*  
 honoribusque, implevit populares meritis  
<sup>2</sup>honours <sup>1</sup>and, <sup>3</sup>he filled the (popular)—people— with (deserved)  
 laudibus Scipionis : juvenem simillimum  
*—just— praises of Scipio : that a youth most like*  
 Diis venisse, vincentem omnia  
*to the Gods (to have)—had—come, conquering all \*things*  
 quùm armis, tùm benignitate ac  
*(when)—as well— by arms, (then)—as— kindness and*  
 beneficiis. Itaque delectu clientium  
*(benefits)—good deeds.— Therefore a levy <sup>2</sup>his <sup>1</sup>of <sup>3</sup>clients*  
 habitio intra paucos dies revertit ad  
*being (held)—made— within a few days he returned to*  
 Scipionem, cum mille et quadringentis delectis  
*Scipio, with a thousand and four hundred chosen*  
 equitibus.  
*horsemen.*

## NARRATIO DECIMA-OCTAVA.

## NARRATION EIGHTEENTH.

## SOCRATES.

Autem hæc est oratio Socratis, quâ Plato facit  
*\*But this is the oration of Socrates, which Plato makes*

eum, jam multatum morte, usum  
 him, (now)—whilst— (fined)—under sentence of— death, (used)

—to use— apud judices. Magna spes tenet  
 (at)—before— the judges. (Great hope holds

me, inquit, evenire  
 me)—I have great hopes,— said he, (to happen)—that it

bene mihi, quod mittar ad mortem.  
 happens— well for me, that I shall be (sent)—put— to death.

Enim est necessè alterum de  
 For it is necessary that (other)—one— (from)—of—

duobus sit, ut mors aut  
 the two (may be)—should take place,— that death either

auferat omnes sensus, aut migretur  
 (may)—should— take away all the senses, or (should depart)—

ex his locis in quendam  
 that we should go— from these places (in)—into— some

aliud locum morte. Quamobrem, sive sensus  
 other place by death. Wherefore, whether the sense

extinguitur, morsque est similis ei somno, qui  
 is extinguished, <sup>2</sup>death <sup>1</sup>and is similar to that sleep, which

nonnunquam, etiam sine visis somniorum, affert  
 sometimes, even without visions of dreams, brings

placatissimam quietem: boni Dii! quid lucri  
 a most gentle sleep: ye good Gods! what \*of a gain it

est emori? aut quam multi dies possunt reperiri  
 is to die? or how many days can \*to be found

qui anteponantur tali nocti; si perpetuitas  
 which may be preferred to such a night; if the (perpetuity)—per-

omnis consequentis temporis est  
 petual duration— of all (following)—future— time is

futura similis cui, quis beatior  
 about to be similar to (which)—this,— who will be happier

me? Sin quæ dicuntur sunt vera,  
 (me)—than I?— But if what (are)—is—told (are)—is— true,

mortem esse migrationem in eas oras,  
 that death (to be)—is— a departure (in)—for— those shores,

quas, qui excesserunt e vitâ, incolunt; id  
 which, they who have passed from \*from life, inhabit; it

jam est multò beatius te, quum evaseris  
*\*now is much more blessed for thee, when thou hast escaped*

ab iis qui volunt se haberi numero  
*from those who wish \*themselves to be held in the number*

judicum, venire ad eos qui verè appellantur,  
*of judges, to come to those who truly 1may 2be 4called,*

Minoem, Rhadamanthum, Æacum, Triptolemum;  
*Minos, Rhadamanthus, Æacus, Triptolemus;*

convenireque eos qui vixerint justè et cum fide.  
*\*to 2meet 1and those who have lived justly and with faith.*

Potest hæc videri vobis mediocris peregrinatio? vero  
*Can this \*to seem to you an ordinary journey? but*

quanti tandem æstimatis ut liceat  
*how much then 2you 1do 3prize it (that may be lawful)—to be*

colloqui cum Orpheo, Musæo, Homero, Hesido?  
*allowed—to converse with Orpheus, Museus, Homer, Hesiod?*

equidem vellem mori sæpè, si posset fieri  
*indeed I should wish to die often, if it could be caused*

ut liceret mihi, invenire ea quæ  
*that it might be lawful for me, to find those things which I*

dico. Autem quantâ delectatione  
*(speak)—mention.— But with how great delight 2I.*

afficerer, cum convenirem Palamedem, cum  
*1should 3be affected when I should meet Palamedes, \*when*

Ajacem, cum alios circumventos iudicio  
*Ajax, (\*when)—and— others circumvented by the judgment*

iniquorum: tentarem prudentiam summi  
*of the unjust: I would try the prudence of the (highest)—great—*

regis, qui duxit maximas copias ad Trojam,  
*king, who led the (greatest)—immense— forces to Troy,*

et Ulyssis, et Sysiphi: nec damnarer  
*and of Ulysses, and of Sysiphus: nor 2I 1should 3be condemned*

capite cum exquirerem hæc,  
*(with head)—to death— when I was searching out these things,*

sicut faciebam hic. Ne quidem vos, hi  
*as I did here. (Not even)—nor will— you, \*these*

qui absolvistis me, timueritis mortem. Enim nec potest  
*who have freed me, \*will fear death. For neither can*

quidquam mali evenire cuiquam bono, nec  
*any      \*of evil      \*to happen      to (any)—a— good man, (neither)*  
 —either— vivo nec mortuo: nec ejus res  
*—either— alive (nor)—or— dead: nor will his affairs*  
 unquam negligentur a immortalibus Diis. Nec hoc  
*ever      \*will be neglected by the immortal Gods. Nor 2this*  
 accidit mihi ipsi fortuito. Nec vero  
*1has 3happened to (me self)—myself— by accident. Nor \*truly*  
 habeo ego quod succenseam iis,  
*have I (that)—cause to— be angry (to)—with—those,*  
 a quibus sum accusatus, aut a quibus  
*by whom I am accused, or by whom I am*  
 condemnatus, nisi quod crediderunt se nocere  
*condemned, unless because they believed (themselves to hurt)*  
 mihi. Sed est tempus,  
*—that they were injuring— \*to me. But it is time,*  
 inquit, me jam abire hinc, ut moriar;  
*said he, for me now to depart from hence, that I may die;*  
 vos ut agatis vitam. Autem utrum  
*for you that ye may (act life)—live.— But which*  
 sit melius immortales Dii sciunt: arbitratur  
*(be)—is— the better the immortal Gods know: I think*  
 quidem neminem hominem scire. Næ  
*indeed that no man (to know)—knows.— Truly*  
 ego haud paulo malim hunc animum, quam  
*I 2not 3a 4little 1should 5prefer this spirit, (than)—to—*  
 fortunas omnium eorum, qui judicaverunt de hoc.  
*the fortunes of all those, who judged concerning him.*  
 Etsi negat quenquam scire  
*Although he denies that any one (to know)—knows—*  
 quod præter Deos, ipse scit id utrum  
*(which)—this— except the Gods, he himself knows \*it which*  
 sit melius: nam dixit ante. Sed  
*(be)—is— the better: for he said it before. But he*  
 tenet ad extremum illud suum ut  
*holds to the last that (his)—peculiarity— \*that*  
 affirmet nihil. Autem nos teneamus,  
*(may)—to— affirm nothing. But let (we)—us— maintain,*

ut censeamus nihil esse malum, quod sit  
*that we think nothing to be bad, which (be)—is—*  
 datum a naturâ omnibus.  
*given by nature to all.*

## NARRATIO DECIMA-NONA.

## NARRATION NINETEENTH.

## MANLIUS.

Quum Romanis esset pugnandum  
*When \*to the Romans (were fighting)—were to fight—*  
 adversus Latinos Tusculanosque, placuit  
*against the Latins 2the 3Tusculanians 1and, it pleased*  
 consulibus Tito Manlio Torquato, et Publio Decio,  
*\*to the consuls Titus Manlius Torquatus, and Publius Decius,*  
 ut bellum administraretur severo imperio, et  
*that the war should be administered with strict command, and*  
 militaris disciplina redigeretur ad priscos  
*that the military discipline should be restored to the ancient*  
 mores : edixeruntque ne quis  
*customs : 2they 3decreed 1and (lest any)—that no one—*  
 pugnaret in hostes extra ordinem.  
*should fight (in)—against—the enemy without (order)—the ranks.—*

Fortè inter cæteros Præfectos turmarum, qui erant  
*By chance among other Prefects of the troops, who were*  
 missi in diversas partes exploratum, Titus  
*sent in various (parts)—directions—to reconnoitre, Titus*  
 Manlius filius consulis accessit, cum suis turmalibus,  
*Manlius son of the consul approached, with his troops,*  
 propè stationem Tusculanorum equitum, quibus  
*near the station of the Tusculan horsemen, (to)—over—whom*  
 Geminus Metius præerat, vir clarus tum  
*Geminus Metius presided, a man famous (then)—both—*  
 genere tum factis. Is ubi cognovit  
*for rank (then)—and—achievements. He when he recognised*  
 Romanos equites insignemque filium consulis  
*the Roman knights 2the 3distinguished 1and son of the consul*  
 præcedentem inter eos, proventus  
*going before \*among them, (carried forward)—advancing—*  
 paululum ab suis, inquit : Visne,  
*a little (from)—before—his troops, he said : Dost 2wish 1thou,*

dum illa dies venit, quâ consulares exercitus  
*while that day is coming, in which the consular armies*  
 decertabunt cum Latinis, interea ipse congredi  
*will fight with the Latins, in the mean time thyself to engage*  
 mecum, ut eventu utriusque nostrum cernatur  
*me with, that by the event of each of us it may be seen*  
 quantum Latinus eques præstet Romano? Seu ira  
*how much a Latin knight excels a Roman? Either anger*  
 seu pudor detrectandi certaminis, seu insuperabilis  
*or the shame of declining the contest, or the irresistible*  
 vis fati, movit ferocem animum juvenis. Itaque  
*force of fate, moved the ferocious mind of the youth. Therefore*  
 oblitus patrii imperii consulumque edicti,  
*forgetting his father's command of the consuls' and edict, he*  
 ruit in certamen, in quo haud intererat  
*rushes (in)—to—the contest, in which it not did differ*  
 multum vinceretne an vinceretur. Cæteris  
*much he conquered whether or was conquered. The rest of*  
 equitibus summotis utrimque velut ad spectaculum,  
*the knights being removed on both sides as for a spectacle,*  
 Metius et Manlius concitarunt adversos  
*Metius and Manlius (excited)—spurred on—the opposing*  
 equos, et concurrerunt cum infestis cuspidibus.  
*horses, and engaged with hostile weapons.*  
 Romanus transfixit Tusculanum excussum  
*The Roman transfixed the Tusculanian (thrown off)—and threw*  
 ex equo, spoliisque lectis,  
*him—from his horse, the spoils and being gathered,*  
 reiectus ad suam turmam venit  
*(carried back)—riding back—to his troop he came*  
 in castra ad patrem. Tum inquit:  
*(in)—into—the camp to his father. Then he said:*  
 Ut omnes prædicarent me verè ortum  
*That all might declare (me)—that I—am truly sprung*  
 tuo sanguine, provocatus ab hoste,  
*from thy blood, having been challenged by the enemy, I*  
 attuli hæc arma capta ex eo cæso. Ubi  
*have brought these arms taken from him slain. When*

consul audivit quod, aversatus filium, et  
*the consul heard (which)—this—turning from his son, and*  
 patrio amori præferens rempublicam, cujus interest  
*to a father's love preferring the republic, (whose concerns)*

exercitum, in gravissimo bello,  
*—which required—the army, in a very important war,*

contineri metu animadversionis, jussit  
*to be restrained by the fear of punishment, he ordered*

milites advocari classico.  
*the soldiers to be called together by the sound of the trumpet.*

Postquam qui convenère frequentes,  
*After (who)—they— assembled (frequent)—in great*

inquit: Quandoquidem tu Tite Manli,  
*numbers,— said: Since thou Titus Manlius,*

neque veritus consulare imperium neque majestatem  
*neither fearing the consular power nor the majesty*

patriam, pugnasti in hostem; et  
*of thy father, hast fought (in)—against—the enemy; and*

solvisti quantum fuit in te, militarem disciplinam,  
*hast relaxed as much as was in thee, the military discipline,*

quâ Romana res stetit ad hunc diem:  
*by which the Roman (thing)—state— has stood to this day:*

potiùs oportet nos plecti pro nostro  
*it rather behooves us to be punished for our*

delicto, quam rempublicam luere nostra  
*fault, than that the republic (to)—should— atone for our*

peccata suo magno damno. I lictor, deliga ad  
*sins by her great loss. Go lictor, bind him to*

palum. Omnes exanimati imperio tam  
*the stake. All struck with astonishment at a command so*

atroci, et quasi cernentes securim districtam in  
*atrocious, and as it were seeing the axe drawn against*

se, quievire metu magis quam  
*themselves, were quiet (with)—through—fear rather than*

modestiâ. Postquam cruor est fusus  
*(modesty)—moderation.— After the blood \*is poured forth*

cervice cæsâ, voces sunt coortæ  
*from the neck cut off, their voices \*are (arisen)—arose—*

libero conquestu, ita ut neque  
*in a free complaint, so that they (neither)—<sup>2</sup>not <sup>3</sup>even—*  
 parceretur execrationibus. Deinde  
*(were spared)—<sup>1</sup>did <sup>4</sup>abstain— (to)—from—curses. Then*  
 corpus juvenis contectum spoliis est  
*the body of the youth covered with spoils (is)—was—*  
 crematum a militibus, rogo constructo extra  
*burned by the soldiers, a funeral pile having been built without*  
 vallum. Atrocitas pœnæ sumptæ  
*the intrenchment. The atrocity of the punishment (taken*  
 de Manlio fecit militem  
*concerning)—inflicted on— Manlius made the soldiers*  
 obedientiorem duci, et ea severitas profuit  
*more obedient to the general, and that severity (profited)—*  
 ad felicem exitum belli. Cum Titus  
*conducted— to the successful close of the war. When Titus*  
 Manlius consul rediit victor Romam, seniores  
*Manlius consul returned victorious to Rome, the elders*  
 tantum exierunt obviam venienti: juvenus  
*only went out to meet him when coming: the youth*  
 et tunc et omni vitâ deinde est aversata  
*both then and all his life afterwards \*is opposed*  
 est execrataque.  
*\*is <sup>2</sup>execrated <sup>1</sup>and him.*

THE

## NEW LATIN READER.

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### PART FIRST.

*The Nominative and the Verb.*

Ego audio.  
Tu amas.  
Pater monet.  
Nos scribimus.  
Vos dicitis.  
Reges regunt.  
Mater amat.  
Musa canit.  
Ego lego.  
Honores placent.  
Vos auditis.  
Puer legit.  
Tu vocas.  
Liber docet.  
Deus videt.  
Nos speramus.  
Res placet.  
Manus dat.  
Fata vocant.  
Labor vincit.  
Canis currit.  
Umbra cadunt.  
Pugna nocet.  
Mors terret.  
Pisces nant.  
Amor crescit.  
Manus tangunt.  
Sol lucet.

Tempus fugit.  
Hyems venit.  
Aves volant.  
Mors venit.  
Umbra fugiunt.  
Canes latrant.  
Aqua fluit.  
Studia delectant.  
Nubes fugiunt.  
Arbor crescit.  
Ego eram.  
Sylva stabat.  
Aquila volabat.  
Musa canebat.  
Luna fulgebat.  
Vos dormiebatis.  
Milites pugnabant.  
Arma sonabant.  
Ego videbo.  
Via laedet.  
Deus dabit.  
Tu bibes.  
Ignis uret.  
Arbores crescent.  
Tempus erit.  
Tu clamabis.  
Tempora venient.  
Viator cantabit.

Bella erunt.  
Nos canemus.  
Uva pendebit.  
Juvenes venient.  
Ego vidi.  
Troja fuit.  
Fortuna dedit.  
Prata biberunt.  
Culpa nocuit.  
Avis cecinit.  
Ego non juravi.  
Tu lusisti satis.  
Veni, vidi, vici.  
Bellum fuerat.  
Umbra fugerat.  
Hostis venerat.  
Pueri legerant.  
Tu dixeras.  
Cicero scripserat.  
Hannibal jurabat.  
Dentes momorderant.  
Ego risero.  
Hora venerit.  
Canes cucurrerint.  
Ætas fugerit.  
Pomum ceciderit.  
Nos ambulaverimus.  
Milites pugnaverint.  
Surge tu.  
Legito ille.  
Studete vos.  
Disce tu, aut discede tu.  
Equus currito.  
Canes latranto.  
Pueri scribunto.  
Manus laboret.  
Sit lux.  
Sol fulgeat.  
Tempus veniat.  
Philomela cantaret.  
Troja staret.  
Pomum penderet.  
Luna micaret.

Oculus viderit.  
Canes latraverint.  
Domus steterit.  
Miles pugnauisset.  
Lepores cucurrissent.  
Canes momordissent.

Vox auditur.  
Ille laudatur.  
Hostis vincitur.  
Tempora mutantur.  
Vinum bibitur.  
Tu doceris.  
Carmina leguntur.  
Flos carpitur.  
Fabula narratur.  
Pueri ducuntur.  
Aqua fundebatur.  
Portæ pandebantur.  
Verba legebantur.  
Bella parabantur.  
Domus ædificabatur.  
Fabulæ narrabuntur.  
Epistola mittetur.  
Vos culpabamini.  
Leges datæ sunt.  
Folia sparsa erant.  
Litera scribetur.  
Naves mersæ sunt.  
Hostes victi erunt.  
Nos erimus missi.  
Vinum bibitum erit.  
Industria laudator.  
Fures puniuntor.  
Præmia dentur.  
Panis ematur.  
Solvatur pecunia.  
Caseus premeretur.  
Ego veherer.  
Caput tegeretur.  
Miles victus sit.  
Hostes capti essent.

*The Substantive and the Adjective.*

Fugit invida ætas.  
Fugaces labuntur anni.  
Solvitur acris hyems.  
Litera scripta manet.  
Fugit irreparabile tempus.  
Ver erat æternum.  
Venit glacialis hyems.  
Sylva vetus stabat.  
Nostra corpora vertuntur.  
Culpa tua est.  
Dira parantur bella.  
Nulla mora est.  
Dum nox atra sinit, tu fuge.  
Brevis est voluptas.  
Bellum est dubium.  
Parvæ res crescunt.  
Brevis cœna juvat.  
Mora non est tuta.  
Frigida nox est.  
Iter ex Galliâ tutum non fuit.  
Brevis est via.  
Nix alta jacet.  
Omnis spes est in Deo.  
Avarus homo semper egit.  
Boni homines sunt rari.  
Nemus omne virebit.  
Jam venit torrida æstas.  
Post equitem sedet atra cura.  
Venit post pluvias una serena dies.  
Amicus certus, in re incertâ cernitur.

---

*The Accusative after the Verb.*

Deus regit mundum.  
Ego amo te.  
Nauta secat mare.  
Spes alit agricolas.  
Autumnus fruges effundit.  
Urit ignis domos.  
Armat spina rosas.  
Permutat navita merces.  
Dat medicina salutem.

Furor arma ministrat.  
Ego expecto tuas literas.  
Medicinam vulnera poscunt.  
Dolores levat questus.  
Consumit inertia corpus.  
Gramen carpit equus.  
Spargit sylva frondes.  
Alit æmulatio ingenia.  
Nidum ponit avis.  
Ego sequor te.  
Deus dat vitam.  
Ego vitavi culpam.  
Deucalion jactavit lapides.  
Ego feram dona.  
Ego amabo te.  
Ego perdididi diem.  
Nostra nos patria delectat.  
Virtutem doctrina parat.  
Ludus genuit certamen.  
Aurora reducit diem.  
Si tu amas me, venito ad me.  
Sol signa dabit.  
Ventus agit nubes.  
Flores amat apis.  
Ego legi tuas literas.  
Ficus ornat arborem.  
Disce tu prima elementa.  
Parva negotia parvum hominem decent.  
Semiramis Babyloniam condidit.  
Dido condidit Carthaginem.  
Cervus fugit lupum.  
Ossa tegit tumulus.  
Littus habet conchas.  
Tenet anchora navem.  
Perde tu nihil.  
Terra parit flores.  
Munera dat dives.  
Lusus habet finem.  
Poma dat autumnus.  
Ver præbet flores.  
Alexander Darium fugavit.  
Brutus Cæsarem occidit.  
Odi profanum vulgus.  
Ego venabor acres apros.

Carmina nulla canam.  
Multos castra juvant.  
Avarus homo quærit opes.  
Ego non timeo lethum.  
Omnia labor vincit.  
Aurum omnes colunt.  
Tu paras acrem militiam.  
Omnia mors poscit.  
Avidum doma spiritum.  
Torva læna lupum sequitur.  
Terra educat malum hominem.  
Vince tuam iram.  
Spes dat vires.  
Luna tremulum præbebat lumen.  
Stat multos sylva per annos.  
Ego accepi tuam epistolam.  
Movit suas alas Dædalus.  
Icarus deseruit patrem suum.  
Ninus fundavit Assyrium imperium.  
Græcum imperium fundavit Alexander.  
Cyrus imperium Persicum fundavit.  
Imperium Romanum Romulus fundavit.  
Regit mundum sol aureus.  
Quinque tenent cælum zonæ.  
Quercus ingentes tendit ramos.  
Romulus creavit centum senatores.  
Numa nullum bellum gessit.  
Mors non terret sapientem hominem.  
Non me offendit veritas.  
Ego agam tuum negotium, sicut ego debeo.  
Me ditavit tua benignitas.  
Raro pœna deseruit scelestum hominem.  
Tumidus rigat arva fluvius.  
Mercator reficit naves quassas.  
Crescentem sequitur cura pecuniam.  
Aurum avidas mentes polluit.  
Nauta videt mare turgidum.  
Mollis pax arva colit.  
Feriunt summos fulmina montes.  
Atra nubes condidit lunam.  
Rediens fugat astra Phœbus.  
Sol crescentes decedens duplicat umbras.  
Tres Horatii vicerunt tres Curiatios.  
En ! quò discordia cives perduxit miseros.

Miltiades vicit Persas.  
Omnia fert tempus.  
Mora dat vires : teneras mora percoquet uvas.  
Mentem non frontem hominis spectato.

---

*Substantives agreeing in Case.*

Xerxes, rex Persicus Græciam invasit.  
Philippus, rex Macedonicus Athenienses vicit.  
Cornelius Gallus, eques Romanus se ipsum occidit.  
Nos consules desumus.  
Pastor Corydon ardebat Alexin.

---

*The same Case after the Verb as before it.*

Ira furor brevis est.  
Virtus est optima nobilitas.  
Dux ego vester eram.  
Inertia est vitium.  
Natura est optimus dux.  
Virtus est sua merces.  
Ego non sum pastor.  
Sapiens est Rex.  
Cicero habebatur disertus.  
Exercitatio est magister optimus.  
Fames est coquus optimus.  
Parsimonia est vectigal magnum.  
Alexander vocabatur magnus.  
Conscientia est pondus grave.  
Amor est res credula.  
Amicus verus est thesaurus magnus.  
Illa incedit regina.

---

*The Relative.*

Literas expecto, quas scripsisti.  
Est Deus, qui videt omnia.  
Fortis qui se vincit.  
Non est tutus ille, quem omnes oderunt.  
Ingratus est, qui non reddit beneficium.  
Quæ nimis apparent retia, vitat avis.  
Is est civis, qui suam patriam diligit.

*Substantives governing the Genitive.*

Crescit amor nummi.

Facta ducum vivent.

Necessitas est mater artium.

Honos est præmium virtutis.

Juno erat Jovis conjux.

Ego non ero causa tuæ mortis.

Helena causa fuit belli Trojani.

Opes sunt irritamenta malorum.

Sol est lux mundi.

Cornua decrescunt lunæ.

Neptunus est numen aquarum.

Immensa est potentia cœli.

Ego lacrymas matris videbo.

Scipio fudit Annibalis copias.

Semiramis erat uxor Nini.

Dei jussa fient.

Romulus erat conditor Romænæ urbis.

Canis sequitur vestigia leporis.

Miles timet sagittam hostis.

Est calcanda omnibus via lethi.

Pater ventorum regit navem.

Quis non causas mille doloris habet ?

Ira est initium insanix.

Omnium malorum stultitia est mater.

Omnium rerum vicissitudo est.

*The Infinitive Mood.*

Cupio te videre.

Volui dormire.

Aude contemnere opes.

Carmina possumus donare.

Sepulchrum incipit apparere.

Teneros poteram contingere ramos.

Incipe cognoscere tuam matrem.

Tristitiam finire memento.

Nihil amplius scribere possum.

Ego cupio ad te venire.

Non possum intelligere.

Mori me denique coges.

Virtus amitti non potest.

Poteram tua vela videre.

Nos speramus amari.  
Hora consistere non potest.  
Alexander volebat metui.  
Ego plusquam feci facere non possum.  
Pecunia nescit mutare naturam.  
Bene ferre disce magnam fortunam.  
Angustam pauperiem pati discat puer.  
Nemo dici beatus ante obitum debet.

---

*The Accusative before the Infinitive.*

Jubeo vos redire.  
Scio eum flere.  
Mori me denique coges.  
Ferunt Anaxagoram, quum ejus filia mortua esset, dixisse,  
sciebam me genuisse mortalem.  
Dicit literas scribi.  
Torquatus jussit suam filiam necari.  
Cæsar maluit se diligi, quam metui.  
Vitæ summa brevis spem nos vetat inchoare longam.

---

*Conjunctions.*

Deus solus potest esse architectus et rector, hujus cœli et  
terræ.  
Justitium est virtus omnium virtutum domina et regina.,  
Sol ruit et montes umbrantur.  
Ego delector dici bonus et prudens vir.  
Immensa est potentia cœli, et non habet finem.  
Accipere quam facere injuriam præstat.  
Voluptas animi est major quam corporis.  
Honos nomenque tuum laudesque manebunt.  
Sapientem, neque paupertas, neque mors, neque vincula  
terrent.  
Juno erat Jovis soror et conjux.  
Nox erat et luna fulgebat.  
Marius et Sylla gessêrunt civile bellum.  
Vis mortis rapuit et rapiet gentes.  
Non erat formosus, sed erat facundus Ulysses.

*Genitive after Adjectives.*

Quid causæ est ?

Nihil erat reliqui.

Plus molestiæ quam voluptatis, gloria habet.

Quid rei est ?

Cicero habuit minus fortitudinis quam Julius Cæsar.

Ille testatus est, se nihil damni passum fuisse.

Plus argenti, quam auri, inveniebatur.

Justus vir est tenax propositi.

Agricolam laudat vir legis jurumque peritus.

Ejus animus est insolens malarum artium.

Erat servantissimus æqui.

Nullum suorum amicorum in consilium adhibuit.

Quis eorum non est egregius ?

Princeps poetarum erat Homerus.

Omnium Romanorum Cicero erat optimus orator.

Omnium rerum est nocentissima calumpnia.

*Dative after Adjectives.*

Dictum sapienti sat est.

Fortuna est simillima vento.

Quis est amicior quam frater fratri ?

Nil fuit unquam sic impar sibi.

Omnibus est calcanda semel via lethi.

Fidelior illi quam mihi fuisti.

Tua amicitia est grata mihi.

*Ablative after Adjectives.*

Disce parvo esse contentus.

Virtute qui sunt præditi, soli sunt digni honore.

Dignum laude virum, musa vetat mori.

*The Comparative Degree.*

Quid est fœdus avaritiâ ?

Nihil est carius mihi, tuâ amicitia.

Nullus locus carior nobis esse debet, patriâ.

Vilius argentum est auro, virtutibus aurum.

Facta sunt dictis difficiliora.

*The Cause, Manner, or Instrument.*

Dei providentiâ mundus administratur.  
 Optimus est, qui minimis urgetur vitiis.  
 Oderunt peccare boni, virtutis amore.  
 Secundæ res virtute ornantur.

---

*Ablative Absolute.*

Amoto, quæramus seria, ludo.  
 Redeunte illo, omnes lætabimur.  
 Hyeme appropinquante, plurimis suorum amissis, hostes  
 cedunt.  
 Darius, octoginta millibus hominum amissis, trepidus refugit.

---

*The Genitive after Verbs.*

Est adolescentis, revereri natu majores.  
 Non fuit veteris instituti, cremari mortuos.  
 Miserere civium tuorum.  
 Ille satagit rerum suarum.  
 Mors miseretur nec divitum nec pauperum.  
 Interest omnium, juventutem probè institui.

---

*Verbs governing the Dative.*

Omnes antiquæ gentes regibus paruerunt.  
 Ætas succedit ætati.  
 Omnia parent divitiis.  
 Sunt nobis mitia poma.  
 Non modo non profuit, sed etiam obfuit, Publii Clodii mors  
 Miloni.

---

*Verbs governing the Ablative.*

Opus est nobis tuâ auctoritate.  
 Nunc est opus nobis, tuo consilio, amore, et fide.  
 Vacare culpa est maximum solatium.  
 Sic presentibus utere voluptatibus, ut non noceas futuris.

---

*Genitive and Ablative.*

Hæc terra est ferax Cereris, multoque feracior uvis.  
 Hic vir est probi ingenii.  
 Sentinus fuit adolescens eximiâ spe, summæ virtutis.  
 Themistocles fuit tenacissimæ memoriæ.

*Genitive and Accusative.*

Sapientes famam æstimant pluris quam divitias.  
 Debemus facere voluptates minui.  
 Condemno meipsum inertiae.  
 Res adversæ admonent homines religionis.

---

*Verbs governing two Accusatives.*

Otium docet adolescentes omnia mala.  
 Augustus, summum imperium Romæ adeptus, docuit suos  
 nepotes literas.  
 Roga Deum bonam mentem, et bonam valetudinem.

---

*Accusative and Ablative.*

Libera rempublicam metu.  
 Hæc fuit sapientia quondam, publica privatis secernere,  
 sacra profanis.  
 Oneravit naves auro.  
 Solebant victores coronare oleâ, aut cingere tempora lauro.

---

*Impersonal Verbs.*

Conducit saluti vivere parcè, et nobis ita vivere expedit.  
 Licet nobis esse beatis.  
 Non pudet malos superbiæ.  
 Delectat pueros ludere.

---

*Prepositions governing the Accusative.*

Juvat per pericula ire ad decus.  
 Rosæ fulgent inter lilia mixtæ  
 Pulchrum est eminere inter illustres viros.  
 Hanc ob causam, Hippomanes in leonem mutatus est.  
 Orates divisit sua bona inter Thebanos, nihil sibi servans,  
 præter peram et baculum.  
 Pauci veniunt ad senectutem.

---

*Prepositions governing the Ablative.*

Codrus pro patriâ mortuus est.  
 Deum agnoscimus ex operibus ejus.  
 Sub dulci melle venena latant.

Nemo potest sine virtute esse beatus.  
Regulus in Africâ victus est.  
Poma jacent sub arbore.  
Verum decus in virtute positum est.

---

*Gerunds.*

Legendum est mihi.  
Si vis me flere, dolendum est primum ipsi tibi.  
Ille est studiosus augendi opes.  
Fabius invenit novam vincendi artem.  
Charta est utilis scribendo.  
Ut ad cursum equus, ad arandum bos, ad indagandum canis,  
sic homo ad intelligendum et agendum, natus est.  
Pœna absterret a peccando.  
Hic vir nobis missus est ad ferendam opem.

---

*Supines.*

Eamus deambulatum.  
Nil dictu fœdum visuque, hæc limina tangat intra quæ puer  
est.  
Sol acrior ire lavatum admonet.

---

*Place.*

Hic homo natus est Athenis.  
Ego vivo Romæ.  
Scipio Romam rediit.  
Euripides domum rediens a cœnâ canibus laceratus est.  
Ille discessit Corintho.  
Domi militiæque respublica venalis fuit.

---

*Measure and Time.*

Otos et Ephialtes crescebant novem digitis, singulis mensibus.  
Scipio missus in Africam, die quâ venit, Novam Carthaginem  
cepit.  
Solebant Christiani, stato die, ante lucem convenire.  
Mithridates regnavit sexaginta annos.

## PART SECOND.

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### HISTORIÆ SACRÆ.

#### 1.

DEUS creavit cœlum et terram intra sex dies.

\*Primo die fecit lucem. Secundo die fecit firmamentum, quod vocavit cœlum.

Tertia die coëgit aquas in unum locum, et eduxit e terra plantas et arbores.

Quarto die fecit solem et lunam et stellas.

Quinto die aves quæ volitant in aëre, et pisces qui natant in aquis.

Sexto die fecit omnia animantia, postremo hominem, et quievit die septimo.

*\*The first day he made the light.*

#### 2.

Deus finxit corpus hominis e limo terræ, dedit illi animam viventem, fecit illum ad similitudinem suam, et nominavit illum Adamum.

Deinde immisit soporem in Adamum, et detraxit unam e costis ejus dormientis.

Ex ea formavit mulierem quam dedit sociam Adamo, \*sicque instituit matrimonium.

Nomen primæ mulieris fuit Eva.

*\*And thus he instituted matrimony.*

#### 3.

Deus posuit Adamum et Evam in horto amœnissimo, quî solet appellari Paradisus terrestris. .

Ingens fluvius irrigabat hortum : erant ibi omnes arbores jucundæ aspectu, et fructus gustu suaves. Inter eas arbor scientiæ boni et mali.

Deus dixit homini: utere fructibus omnium arborum paradisi, præter fructum arboris scientiæ boni et mali; nam si comedas illum fructum, morieris.

## 4.

Serpens, qui erat callidissimum omnium animantium, dixit mulieri: cur non comedis fructum istius arboris?

Mulier respondit: Deus id prohibuit. Si tetigerimus illum, moriemur.

Minime, inquit serpens: non moriemini; sed eritis similes Deo, scientes bonum et malum.

Mulier, decepta his verbis, decerpit fructum et comedit: deinde obtulit viro, qui pariter comedit.

## 5.

Adamus, fugiens conspectum Dei, se abscondit. Deus vocavit illum: Adame, Adame.

Qui respondit: timui conspectum tuum, et abscondi me.

Cur times, inquit Deus, nisi quia comedisti fructum vetitum?

Adamus respondit: mulier, quam dedisti mihi sociam, porrexit mihi fructum istum ut ederem.

Dominus dixit mulieri: cur fecisti hoc? Quæ respondit; serpens me decepit.

## 6.

Dominus dixit serpenti: quia decepisti mulierem, eris odiosus et execratus inter omnia animantia; reptabis super pectus, et comedes terram.

Inimicitia erunt inter te et mulierem; ipsa olim conteret caput tuum.

Dixit etiam mulieri: afficiam te multis malis; paries liberos in dolore, et eris in potestate viri.

## 7.

Deinde Deus dixit Adamo: quia gessisti morem uxori tuæ, habebis terram infestam; ea fundet tibi spinas et carduos.

Quæres ex ea victum cum multo labore, donec abeas in terram e qua ortus es.

Tum ejecit Adamum et Evam ex horto ut ille coleret terram, et collocavit angelum, qui præferebat manu gladium igneum, ut custodiret aditum paradisi.

## 8.

Adamus habuit multos liberos, inter quos Caïnus et Abel numerantur: hic fuit pastor; ille agricola.

Uterque obtulit dona Domino: Caïnus quidem fructus terræ; Abel autem oves egregias.

Dona Abelis placuerunt Deo, non autem dona Caïni; quod Caïnus ægre tulit.

Dominus dixit Caïno: cur invides fratri? si recte facies, recipies mercedem; sin autem male, lues pœnam peccati.

## 9.

Caïnus non paruit Deo monenti: dissimulans iram, dixit fratri suo: age, eamus deambulatum.

Itaque una ambo abierunt foras, et quum essent in agro Caïnus irruit in Abelem, et interfecit illum.

Deus dixit Caïno: ubi est tuus frater? Caïnus respondit: nescio; num ego sum custos fratris mei?

## 10.

Deus dixit Caïno: Caïne, quid fecisti? Sanguis fratris tui, quem ipse fudisti manu tuâ, clamat ad me.

Infesta tibi erit terra, quæ bibit sanguinem Abelis: quum colueris eam longo et duro labore, nullos feret fructus: eris vagus in orbe terrarum.

Caïnus, desperans veniam, fugit.

## 11.

Postquam numerus hominum crevit, omnia vitia invaluere. Quare offensus Deus statuit perdere hominum genus diluvio.

Attamen pepercit Noëmo et liberis ejus, quia colebant virtutem.

Noëmus admonitus a Deo extruxit ingentem arcam in modum navis; linivit eam bitumine, et in eam induxit par unum omnium avium et animantium.

## 12.

Postquam Noëmus ipse ingressus est arcam cum conjuge, tribus filiis et totidem nuribus, aquæ maris et omnium fontium erupêrunt.

Simul pluvia ingens cecidit per quadraginta dies et totidem noctes.

Aqua operuit universam terram, ita ut superaret quindecim cubitis altissimos montes.

Omnia absumpta sunt diluvio : arca autem sublevata aquis. fuitabat in alto.

## 13.

Deus immisit ventum vehementem, et sensim aquæ immittuntur sunt.

Tandem mense undecimo postquam diluvium cœperat, Noëmus aperuit fenestram arcæ, et emisit corvum, qui non est reversus.

Deinde emisit columbam : quoniam ea non invenisset locum ubi poneret pedem, reversa est ad Noëmum, qui extendit manum, et intulit eam in arcam.

Columba rursum emissa attulit in ore suo ramum olivæ virentis, quo finis diluvii significabatur.

## 14.

Noëmus egressus est ex arcâ, postquam ibi inclusus fuerat per annum totum ipse et familia ejus : eduxit secum aves cæteraque animantia.

Tum erexit altare, et obtulit sacrificium Domino. Deus dixit illi : Non delebo deinceps genus hominum ; ponam arcum meum in nubibus, et erit signum fœderis quod facio vobiscum.

Quoniam obduxero nubes cœlo, arcus meus apparebit, et recordabor fœderis mei, nec unquam diluvium erit ad perdendum orbem terrarum.

## 15.

Omnes gentes propagatæ sunt a filiis Noëmi. Semus incoluit Asiam, Chamus Africam, Japhetus Europam.

Pœna diluvii non deterruit homines a vitiis, sed breviter facti sunt pejores quàm prius.

Obliti sunt Dei creatoris : adorabant solem et lunam ; non verebantur parentes ; dicebant mendacium ; faciebant fraudem, furtum, homicidium : uno verbo se contaminabant omnibus flagitiis.

## 16.

Quidam tamen sancti viri coluerunt veram religionem et virtutem, inter quos fuit Abrahamus e genere Semi.

Deus fecit fœdus cum illo his verbis : exi e domo paternâ, desere patriam, et pete regionem quam daturus sum posteris tuis.

Augebo te prole numerosâ; eris pater multarum gentium, ac per te omnes orbis nationes erunt bonis cumulatae.

Aspice cœlum: dinumera stellas, si potes; tua progenies eas æquabit numero.

## 17.

Abrahamus jam senuerat, et Sara ejus uxor erat sterilis.

Quibus tamen Deus promisit, filium ex eis nasciturum.

Habebis, inquit, filium ex Sarâ conjugē tuâ.

Quod audiens Sara risit, nec statim adhibuit fidem promissis Dei, et idcirco reprehensa est a Deo.

Abrahamus autem credidit Deo pollicenti.

Et verò uno post anno filius natus est Abrahamo, qui eum vocavit Isaacum.

## 18.

Postquam Isaacus adolevit, Deus, tentans fidem Abrahami, dixit illi; Abrahame, tolle filium tuum unicum quem amas, et immola eum mihi in monte quem ostendam tibi.

Abrahamus non dubitavit parere Deo jubenti; imposuit ligna Isaaco, ipse verò portabat ignem et gladium.

Quum iter facerent simul, Isaacus dixit patri: mi pater, ecce ligna et ignis: sed ubinam est hostia immolanda? Cui Abrahamus: Deus, inquit, sibi providebit hostiam, fili mi.

## 19.

Ubi pervenêrunt ambo in locum designatum, Abrahamus exstruxit aram, disposuit ligna, alligavit Isaacum super struem lignorum, deinde arripuit gladium.

Tum Angelus clamavit de cœlo: Abrahame, contine manum tuam: ne noceas puero: jam fides tua mihi perspecta est, quum non peperceris filio tuo unico: et ego favebo tibi; remunerabo splendide fidem tuam.

Abrahamus respexit, et vidit arietem hærentem cornibus inter vepres, quem immolavit loco filii.

## 20.

Postea Abrahamus misit servum suum Eliezerem ad cognatos suos qui erant in Mesopotamiâ, ut inde adduceret uxorem filio suo Isaaco.

Eliezer sumpsit decem camelos domini sui, et profectus est, portans secum munera magnifica, quibus donaret puellam destinatam Isaaco et ejus parentes.

Ubi pervenit in Mesopotamiam, constitit cum camelis prope puteum aquæ ad vesperam, quo tempore mulieres solebant convenire ad hauriendam aquam.

## 21.

Eliezer oravit Deum his verbis : Domine, Deus Abrahami, fac ut puella, quæ dabit potum mihi petenti, ea sit quam Isaaco destinās.

Ecce statim Rebecca virgo eximiâ pulchritudine prodiit, gerans urnam humeris, quæ descendit ad puteum, et implevit urnam.

Tunc Eliezer progressus obviam puellæ : da, inquit, potum mihi : cui Rebecca : bibe, ait, domine mi ; et simul demisit urnam.

Quum ille bibisset, Rebecca obtulit etiam aquam camelis. Hoc indicio cognovit Eliezer quod scire cupiebat.

## 22.

Eliezer protulit in aures aureas et armillas, quas dedit Rebeccæ : tum interrogavit illam cujus esset filia, num in domo patris esset locus ad commorandum.

Cui Rebecca respondit : ego sum filia Bathuelis : avus meus est frater Abrahami ; est domi locus ad commorandum amplissimus ; est etiam plurimum fœni et pælearum ad usum camelorum.

Quod audiens Eliezer egit gratias Deo, qui tribuisset iter prosperum sibi.

## 23.

Rebecca properavit domum et narravit matri suæ ea quæ sibi contigerant.

Labanus frater Rebeccæ, quum audivisset sororem narrantem, adivit hominem, qui stabat ad fontem cum camelis, et compellans eum : ingredi, inquit, domine mi : cur stas foris ? Paravi hospitium tibi et locum camelis.

Dein deduxit eum domum, eique cibum apposuit.

## 24.

Continuò Eliezer exposuit parentibus Rebeccæ causam itineris suscepti, rogavitque ut annuerent postulationi suæ.

Qui responderunt : ita voluntas Dei fert ; nec possumus Deo obsistere. En Rebecca ; proficiscatur tecum, nuptura Isaaco.

Tum Eliezer deprompsit vasa aurea et argentea, vestesque pretiosas, quas dedit Rebeccæ; obtulit etiam munera matri ejus et fratri, et inierunt convivium.

## 25.

Postridie Eliezer surgens manè dixit parentibus Rebeccæ: herus meus me exspectat; dimittite me, ut redeam ad illum.

Qui responderunt: vocemus puellam, et percontemur ejus sententiam.

Quum Rebecca venisset, sciscitati sunt, an vellet discedere cum homine? Volo, inquit illa.

Dimiserunt ergo Rebeccam et nutricem illius, precantes ei omnia prospera.

## 26.

Isaacus fortè tunc deambulabat rure; vidit camelos venientes. Simul Rebecca conspecta virum deambulantem, desiluit e camelo, et interrogavit Eliezerem, quis est ille vir?

Eliezer respondit: ipse est herus meus. Illa statim operuit se pallio.

Eliezer narravit Isaaco omnia quæ fecerat.

Isaacus introduxit Rebeccam in tabernaculum matris suæ, et lenitus est dolor, quem capiebat ex morte matris.

## 27.

Rebecca edidit uno partu duos filios, Esaüm et Jacobum. Qui prior editus est, pilosus erat; alter verò, lenis: ille fuit venator strenuus, hic autem placidus et simplex moribus.

Quâdam die, quum Jacobus sibi paravisset pulmentum ex lentibus, venit Esaüs fessus de viâ, et dixit fratri: da mihi hoc pulmentum; nam redeo rure exanimatus lassitudine.

Cui Jacobus: dabo, si concedas mihi jus primogeniti.

Faciam libenter, inquit Esaüs. Jura ergo, ait Jacobus.

Esaüs juravit et vendidit jus suum.

## 28.

Isaacus, qui delectabatur venatione, amabat Esaüm, Jacobus verò erat carior Rebeccæ.

Quum Isaacus jam senuisset, et factus esset cæcus, vocavit Esaüm: sumito, inquit, pharetram, arcum et sagittas; affer mihi et para de venatione pulmentum, ut comedam et appreher tibi fausta omnia antequam moriar.

Esaüs itaque profectus est venatum.

## 29.

Rebecca audierat Isaacum loquentem : vocavit Jacobum, et afferto, inquit, mihi duos hædos opimos : conficiam pulmentum, quo pater tuus valdè delectatur ; appones ei cibum, et bene precabitur tibi.

Jacobus respondit : ego non ausim id facere, mater : Esaüs est pilosus ; ego sum lenis : si pater me attrectaverit, succensebit mihi ; ita indignatio patris damnum mihi evenient pro ejus benevolentia.

## 30.

Rebecca institit : ne timeas, inquit, fili mi. Si quid adversi inde sequatur, id totum sumo mihi : tu verò ne dubites facere quod jussus es.

Itaque Jacobus abiit et attulit matri duos hædos ; illa paravit seni cibum quem noverat suavem esse palato ejus.

Deinde induit Jacobum vestibibus fratris : aptavit pellem hædi manibus ejus et collo.

Tum, adi, inquit, patrem tuum, et offer illi escam quam appetit.

## 31.

Jacobus attulit patri suo escam paratam a matre.

Cui Isaacus dixit : quisnam es tu ? Jacobus respondit : ego sum Esaüs primogenitus tuus ; feci quod jussisti, pater ; surge et comede de venatione meâ.

Quomodo, ait Isaacus, potuisti invenire tam citò ? Inveni, pater : Deus ita voluit.

Isaacus rursum : tu-ne es Esaüs promogenitus meus ? accede propiùs ut attrectem te.

Ille accessit ad patrem, qui dixit : vox quidem est Jacobi, sed manus sunt Esaï.

## 32.

Isaacus amplexatus Jacobum anteposuit eum fratri, et tribuit illi omnia bona primogeniti.

Non multò pòst Esaüs rediit a venatione, et ipse obtulit patri pulmentum quod paraverat.

Cui Isaacus mirans dixit : quis est ergo ille qui modò attulit mihi cibum, et cui apprecatus sum omnia fausta, tanquam primogenito ?

Quod audiens Esaüs \*edidit magnum clamorem, et implevit domum lamentis.

\*Uttered a great cry.

## 33.

Esau's ardens irâ minabatur mortem Jacobo.

Quare Rebecca mater timens dilecto filio suo, fuge, inquit, fili mi; abi ad Labanum avunculum tuum, et commorare apud eum, donec ira fratris tui defervescat.

Jacobus, dimissus a patre et matre, profectus est in Mesopotamiam.

Iter faciens pervenit ad quendam locum, ubi fessus de viâ pernoctavit: supposuit lapidem capiti suo et obdormivit.

## 34.

Jacobus vidit in somnis scalam, quæ innixa terræ pertinebat ad cælum, atque angelos Dei ascendentes et descendentes: audivit Dominum dicentem sibi: ego sum Deus patris tui, dabo tibi et posteris tuis terram cui incubas.

Noli timere; ego favebo tibi; ero custos tuus, quocumque perrexeris, et reducam te in patriam, ac per te omnes orbis nationes erunt bonis cumulatae.

Jacobus expergefactus adoravit Dominum.

## 35.

Jacobus iter persecutus pervenit in Mesopotamiam: vidit tres pecorum greges propter puteum cubantes.

Nam ex eo puteo greges solabant adaquari. Os putei claudebatur ingenti lapide.

Jacobus accessit illuc, et dixit pastoribus: fratres, unde estis? qui responderunt: ex urbe Hæran.

Quos interrogavit iterum, nôtis-ne Labanum? Dixerunt, novimus. Valet-ne? valet, inquit: ecce Rachel filia ejus venit cum grege suo.

## 36.

Dum Jacobus loqueretur cum pastoribus, Rachel, filia Labani, venit cum pecore paterno: nam ipsa pascebat gregem.

Confestim Jacobus, videns cognatam suam, amovit lapidem ab ore putei. Ego sum, inquit, filius Rebeccæ, et osculatus est eam.

Rachel festinans nunciavit patri suo, qui agnovit filium sororis suæ, deditque ei Rachelem in matrimonium.

## 37.

Jacobus \*diu commoratus est apud Labanum: interea mirè auxit rem suam, et factus est dives.

\*A long time.

Longo pòst tempore admonitus a Deo rediit in patriam suam.

Extimescebat iram fratris sui : ut placaret animum ejus, præmisit ad eum nuncios, qui offerrent ei munera.

Esaius mitigatus occurrit obviàm Jacobo advenienti : insiliit in collum ejus, flensque osculatus est eum, nec quidquàm ille nocuit.

## 38.

Jacobus habuit duodecim filios, inter quos erat Josephus ; hunc pater amabat præ cæteris, quia senex genuerat eum. Dederat illi togam textam e filis varii coloris.

Quam ob causam Josephus erat invisus suis fratribus, præsertim postquam narravisset eis duplex somnium, quo futura ejus magnitudo portendebatur.

Oderunt illum tantopere ut non possent cum eo amicè loqui.

## 39.

Hæc porro erant Josephi somnia. Ligabamus, inquit, simul manipulos in agro : ecce manipulus meus surgebat et stabat rectus ; vestri autem manipuli circumstantes venerabantur meum.

Postea vidi in somnis solem, lunam et undecim stellas adorantes me.

Cui fratres responderunt, quorsum spectant ista somnia ? Num tu eris rex noster ? Num subjiciemur ditioni tuæ ?

Fratres igitur invidebant ei ; at pater rem tacitus considerabat.

## 40.

Quâdam die quum fratres Josephi pascere greges procul, ipse remanserat domi. Jacobus misit eum ad fratres, ut sciret quomodò se haberent.

Qui, videntes Josephum venientem, consilium ceperunt illius occidendi.

Ecce, inquebant, somniator venit ; occidamus illum et projiciamus in puteum : dicemus patri : fera devoravit Josephum. Tunc apparebit quid sua illi prosint somnia.

## 41.

Ruben, qui erat natu maximus, deterrebat fratres a tanto scelere.

Nolite, inquebat, interficere puerum : est enim frater noster : dimittite eum potiùs in hanc foveam.

Habebat in animo liberare Josephum ex eorum manibus, et illum extrahere e foveâ, atque ad patrem reducere.

Reipsâ his verbis deducti sunt ad mitius consilium.

## 42.

Ubi Josephus pervenit ad fratres suos, detraxerunt ei togam, quâ indutus erat, et detruserunt eum in foveam.

Deinde quum consedisent ad sumendum cibum, conspexerunt mercatores qui petebant Ægyptum cum camelis portantibus varia aromata.

Venit illis in mentem Josephum vendere illis mercatoribus.

Qui emerunt Josephum viginti nummis argenteis, eumque duxerunt in Ægyptum.

## 43.

Tunc fratres Josephi tinxerunt togam ejus in sanguine hædi, quem occiderant, et miserunt eam ad patrem cum his verbis : invenimus hanc togam ; vide an toga filii tui sit.

Quam quum agnovisset, pater exclamavit : toga filii mei est : fera pessima devoravit Josephum. Deinde scidit vestem, et induit cilicium.

Omnes liberi ejus convenerunt ut lenirent dolorem patris ; sed Jacobus noluit accipere consolationem ; dixitque : ego descendam mœrens cum filio meo in sepulchrum.

## 44.

Putiphar Ægyptius emit Josephum a mercatoribus.

Deus autem favit Putiphari causâ Josephi : omnia ei prosperè succedebant.

Quâmobrem Josephus benignè habitus est ab hero, qui præfecit eum domui suæ.

Josephus ergo administrabat rem familiarem Putipharis : omnia fiebant ad nutum ejus, nec Putiphar ullius negotii curam gerebat.

## 45.

Josephus erat insigni et pulchrâ facie : uxor Putipharis eum pelliciebat ad flagitium.

Josephus autem nolebat assentiri improbæ mulieri.

Quâdam die mulier apprehendit oram pallii ejus ; at Josephus reliquit pallium in manibus ejus, et fugit.

Mulier irata inclamavit servos, et Josephum accusavit apud virum, qui minium credulus conjecit Josephum in carcerem.

## 46.

Erant in eodem carcere duo ministri regis Pharaonis; alter præerat pincernis, alter pistoribus.

Utrique obvenit divinitus somnium eâdem nocte.

Ad quos quum venisset Josephus manè, et animadvertisset eos tristiores solito, interrogavit quænam esset mœstitiæ causa?

Qui responderunt: obvenit nobis somnium, nec quisquam est qui illud nobis interpretetur.

Nonne, inquit Josephus, Dei solius est prænoscere res futuras? Narrate mihi somnia vestra.

## 47.

Tum prior sic exposuit Josepho somnium suum.

Vidi in quiete vitem in quâ erant tres palmites; ea paulatim protulit gemmas; deinde flores eruperunt, ac denique uvæ maturescebant.

Ego exprimebam uvas in scyphum Pharaonis, eique porrigebam.

Esto bono animo, inquit Josephus, post tres dies Pharaote restituet in gradum pristinum: te rogo ut memineris mei.

## 48.

Alter quoque narravit somnium suum Josepho: gestabam in capite tria canistra in quibus erant cibi quos pectores solent conficere.

Ecce autem aves circumvolitabant, et cibos illos comedebant. Cui Josephus: hæc est interpretatio istius somnii.

Tria canistra sunt tres dies, quibus elapsis, Pharaote feriet securi, et affigit ad palum, ubi aves pascentur carne tuâ.

## 49.

Die tertio, qui dies natalis Pharaonis erat, splendidum convivium parandum fuit.

Tunc rex meminit ministrorum suorum, qui erant in carcere.

Restituit præfecto pincinarum munus suum; alterum verò securi percussum suspendit ad palum: Ita res somnium comprobavit.

Tamen præfectus pincernarum oblitus est Josephi, nec illius in se meriti recordatus est.

## 50.

Post biennium rex ipse habuit somnium.

Videbatur sibi adstare Nilo flumini : et ecce emergebant de flumine septem vaccæ pingues, quæ pascebantur in palude.

Deinde septem aliæ vaccæ macilentæ exiêrunt ex eodem flumine, quæ devorârunt priores.

Pharao experrectus rursum dormivit, et alterum habuit somnium.

Septem spicæ plenæ enascebantur in uno culmo, aliæque totidem exiles succrescebant, et spicas plenas consumeabant.

## 51.

Ubi illuxit, Pharao perturbatus convocavit omnes conjectores Ægypti, et narravit illis somnium ; at nemo poterat illud interpretari.

Tunc præfectus pincernarum dixit regi : confiteor peccatum meum : quum ego et præfectus pistorum essemus in carcere, uterque somniavimus eâdem nocte.

Erat ibi puer Hebræus, qui nobis sapienter interpretatus est somnia ; res enim interpretationem comprobavit.

## 52.

Rex arcessivit Josephum, eique narravit utrumque somnium. Tum Josephus Pharaoni : duplex, inquit, somnium unam atque eandem rem significat.

Septem vaccæ pingues et septem spicæ plenæ sunt septem anni ubertatis mox venturæ.

Septem verò vaccæ macilentæ et septem spicæ exiles sunt totidem anni famis, quæ ubertatem secutura est.

Itaque, rex, præfice toti Ægypto virum sapientem et industrium, qui partem frugum recondat in horreis publicis, servetque diligenter in subsidium famis secuturæ.

## 53.

Regi placuit consilium ; quare dixit Josepho : num quisquam est in Ægypto te sapientior ? Nemo certè fungetur meliùs illo munere.

En tibi trado curam regni mei.

Tum detraxit e manu suâ annulum, et Josephi digito inseruit ; induit illum veste byssinâ, collo torquem aureum circumdedit, eumque in curru suo secundum collocavit.

Josephus erat triginta annos natus, quum summam potestatem a rege accepit.

## 54.

Josephus perlustravit omnes Ægypti regiones, et per septem annos ubertatis congegit maximam frumenti copiam.

Secuta est inopia septem annorum, et in orbe universo fames ingravescebat.

Tunc Ægyptii, quos premebat egestas, adiêrunt regem, postulantes cibum.

Quos Pharao remittebat ad Josephum.

Hic autem aperuit horrea, et Ægyptiis frumenta vendidit.

## 55.

Ex aliis quoque regionibus conveniebatur in Ægyptum ad emendam annonam.

Eâdem necessitate compulsus Jacobus misit illuc filios suos.

Itaque profecti sunt fratres Josephi; sed pater retinuit domi natu minimum, qui vocabatur Benjaminus.

Timebat enim ne quid mali ei accideret in itinere.

Benjaminus ex eâdem matre natus erat quâ Josephus, ideoque ei longè carior erat quàm cæteri fratres.

## 56.

Decem fratres, ubi in conspectum Josephi venerunt, eum proni venerati sunt.

Agnovit eos Josephus, nec ipse est cognitus ab eis.

Noluit indicare statim quis esset, sed eos interrogavit tanquam alienos: unde venistis, et quo consilio?

Qui responderunt: profecti sumus e regione Chanaan ut emamus frumentum.

Non est ita, inquit Josephus; sed venistis huc animo hostili: vultis explorare nostras urbes et loca Ægypti parum munita.

At illi: minimè, inquiunt: nihil mali meditamur; duodecim fratres sumus; minimus retentus est domi a patre: alius verò non superest.

## 57.

Illud Josephum angebat quòd Benjaminus cum cæteris non aderat.

Quare dixit eis: experiar an verum dixeritis: maneat unus ex vobis obses apud me, dum adducatur huc frater vester minimus; cæteri abite cum frumento.

Tunc cœperunt inter se dicere : meritò hæc patimur : crudeles fuimus in fratrem nostrum ; nunc pœnam hujus sceleris luimus.

Putabant hæc verba non intelligi a Josepho, quia per interpretem cum eis loquebatur.

Ipse autem avertit se parumper et flevit.

## 58.

Josephus jussit fratrum saccos impleri tritico, et pecuniam, quam attulerant, reponi in ore saccorum ; addidit insuper cibaria in viam.

Deinde dimisit eos, præter Simeonem, quem retinuit obsidem.

Itaque profecti sunt fratres Josephi, et, quum venissent ad patrem, narraverunt ei omnia quæ sibi acciderant.

Quum aperuissent saccos, ut effunderent frumenta, mirantes reppererunt pecuniam.

## 59.

Jacobus, ut audivit Benjaminum arcessi a præfecto Ægypti, cum gemitu questus est.

Orbum me liberis fecistis : Josephus mortuus est ; Simeon retentus est in Ægypto ; Benjaminum vultis abducere.

Hæc omnia mala in me residunt ; non dimittam Benjaminum ; nam si quid ei adversi acciderit in viâ, non potero ei superstes vivere, sed dolore oppressus moriar.

## 60.

Postquam consumpti sunt cibi quos attulerant, Jacobus dixit filiis suis ; proficiscimini iterum in Ægyptum, ut ematis cibos.

Qui responderunt : non possumus adire præfectum Ægypti sine Beniamino ; ipse enim jussit illum ad se adduci.

Cur, inquit pater, mentionem fecistis de fratre vestro minimo ?

Ipse, inquiunt, nos interrogavit an pater viveret, an alium fratrem haberemus.

Respondimus ad ea quæ sciscitabatur : non potuimus præscire eum dicturum esse : adducite huc fratrem vestrum.

## 61.

Tunc Judas, unus e filiis Jacobi, dixit patri : committe mihi puerum : ego illum recipio in fidem meam : ego servabo, ego reducam ad te ; nisi fecero, hujus rei culpa in me

residebit : si voluisses eum statim dimittere, jam secundò huc rediissemus.

Tandem victus pater annuit ; quoniam necesse est, inquit, proficiscatur Benjaminus vobiscum, deferte viro munera et duplum pretium, ne fortè errore factum sit ut vobis redderetur prior pecunia.

## 62.

Nunciatum est Josepho eosdem viros advenisse, et cum eis parvulum fratrem.

Jussit Josephus eos introduci domum, et lautum parari convivium.

Illi porro metuebant ne arguerentur de pecuniâ, quam in saccis repperant : quare purgaverunt se apud dispensatorem Josephi.

Jam semel, inquiunt, huc venimus : reversi domum invenimus pretium frumenti in saccis : nescimus quonam casu id factum fuerit : sed eandem pecuniam reportavimus.

Quibus dispensator ait : bono animo estote. Deinde adduxit ad illos Simeonem, qui retentus fuerat.

## 63.

Deinde Josephus ingressus est in conclave, ubi sui eum fratres expectabant, qui eum venerati sunt offerentes munera.

Josephus eos clementer salutavit, interrogavitque : salvusne est senex ille quem vos patrem habetis ? Vivitne adhuc ?

Qui responderunt ; salvus est pater noster, adhuc vivit.

Josephus autem, conjectis in Benjaminum oculis, dixit : iste est frater vester minimus, qui domi remanserat apud patrem ?

Et rursus : Deus sit tibi propitius, fili mi ; et abiit festinans, quia commotus erat animo, et lachrymæ erumpebant.

## 64.

Josephus lotâ facie regressus continuit se, et jussit apponi cibos.

Tum distribuit escam unicuique fratrum suorum : sed pars Benjamani erat quintuplo major quàm cæterorum.

Peracto convivio, Josephus dat negotium dispensatori, ut saccos eorum impleat frumento, pecuniam simul reponat, et insuper scyphum suum argenteum in sacco Benjaminî recondat.

Ille fecit diligenter quod jussus fuerat.

## 65.

Fratres Josephi sese in viam dederant, necdum procul ab urbe aberant.

Tunc Josephus vocavit dispensatorem domûs suæ, eique dixit : persequere viros, et quum eos assecutus fueris, illis dicito : quare injuriam pro beneficio rependistis ?

Subripuistis scyphum argenteum, quo dominus meus utitur : improbè fecistis.

Dispensator mandata Josephi perfecit ; ad eos confestim advolavit ; furtum exprobravit ; rei indignitatem exposuit.

## 66.

Fratres Josephi responderunt dispensatori : istud sceleris longè a nobis alienum est ; nos, ut tute scis, retulimus bonâ fide pecuniam repertam in saccis :

Tantùm abest ut furati simus scyphum domini tui : apud quem furtum deprehensum fuerit, is morte mulctetur.

Continuò deponunt saccos et aperiunt, quos ille scrutatus invenit scyphum in sacco Benjamin.

## 67.

Tunc fratres Josephi mœrore oppressi revertuntur in urbem.

Adducti ad Josephum, sese abjecerunt ad pedes illius. Quibus ille : quomodo, inquit, potuistis hoc scelus admittere ?

Judas respondit : fateor : res est manifesta ; nullam possumus excusationem afferre, nec audemus petere veniam aut sperare : nos omnes erimus servi tui.

Nequâquam, ait Josephus : sed ille, apud quem inventus est scyphus, erit mihi servus : vos autem abite liberi ad patrem vestrum.

## 68.

Tunc Judas accedens propiùs ad Josephum : te oro, inquit, Domine mi, ut bonâ cum veniâ me audias.

Pater unicè diligit puerum ; nolebat primò eum dimittere ; non potui id ab eo impetrare, nisi postquam spocondi eum tutum ab omni periculo fore.

Si redierimus ad patrem sine puero, ille mœrore confectus morietur.

Te oro atque obsecro ut sinas puerum abire, meque pro

eo addicas in servitutem : ego pœnam, quâ dignus est, mihi sumo et exsolvam.

## 69.

Interea Josephus continere se vix poterat : quare jussit Ægyptios adstantes recedere.

Tum flens dixit magnâ voce : ego sum Josephus ; vivitne adhuc pater meus ?

Non poterant respondere fratres ejus nimio timore perturbati.

Quibus ille amicè : accedite, inquit, ad me : ego sum Josephus frater vester, quem vendidistis mercatoribus euntibus in Ægyptum : nolite timere.

Dei providentiâ id factum est, ut ego salutem vestrâ consularem.

## 70.

Josephus hæc locutus fratrem suum Benjaminum complexus est, eumque lacrymis conspersit.

Deinde cæteros quoque fratres collacrymans osculatus est. Tum demum illi cum eo fidenter locuti sunt.

Quibus Josephus : ite, inquit, properate ad patrem meum, eique nunciate filium suum vivere, et apud Pharaonem plurimum posse ; persuadete illi ut in Ægyptum cum omni familiâ commigret.

## 71.

Fama de adventu fratrum Josephi ad aures regis pervenit, qui dedit eis munera perferenda ad patrem cum his mandatis.

Adducite huc patrem vestrum et omnem ejus familiam, nec multum curate supellectilem vestram, quia omnia, quæ opus erunt vobis, præbiturus sum, et omnes opes Ægypti vestræ erunt.

Misit quoque currus ad vehendum senem, et parvulos, et mulieres.

## 72.

Fratres Josephi festinantes reversi sunt ad patrem suum, eique nunciaverunt Josephum vivere, et principem esse totius Ægypti.

Ad quem nuncium Jacobus, quasi e gravi somno excitatus obstupuit, nec primum filiis rem narrantibus fidem adhibebat.

Sed postquam vidit plaustra et dona sibi a Josepho missa,

recepit animum, et, mihi satis est, inquit, si vivit adhuc Josephus meus: ibo et videbo eum antequam moriar.

## 73.

Jacobus, profectus cum filiis et nepotibus, pervenit in Ægyptum, ei præmisit Judam ad Josephum, ut eum faceret certiores de adventu suo.

Confestim Josephus processit obviam patri, quem ut vidit, in collum ejus insiliit, et flens flentem complexus est.

Tum Jacobus: satis diu vixi, inquit, nunc æquo animo moriar, quoniam conspectu tuo frui mihi licuit, et te mihi superstitem relinquo.

## 74.

Josephus adiit Pharaonem, eique nunciavit patrem suum advenisse: constituit etiam quinque e fratribus suis coram rege.

Qui eos interrogavit, quidnam operis haberent: illi responderunt se esse pastores.

Tum rex dixit Josepho: Ægyptus in potestate tuâ est; cura ut pater et fratres tui in optimo loco habitent; et si qui sint inter eos navi et industrii, trade eis curam pecorum meorum.

## 75.

Josephus adduxit quoque patrem suum ad Pharaonem, qui, salutatus a Jacobo, percontatus est ab eo quâ esset ætate?

Jacobus respondit regi: vixi centum et triginta annos, nec adeptus sum senectutem beatam avorum meorum: tum bene precatus regi discessit ab eo.

Josephus autem patrem et fratres suos collocavit in optimâ parte Ægypti, eisque omnium rerum abundantiam suppeditavit.

## 76.

Jacobus vixit septem et decem annos postquam commigrasset in Ægyptum.

Ubi sensit mortem sibi imminere, arcessito Josepho, dixit: Si me amas, jura te id facturum esse quod a te petam, scilicet ut ne me sepelias in Ægypto, sed corpus meum transferas ex hâc regione, et condas in sepulchro majorum meorum.

Josephus autem: faciam, inquit, quod jubes pater.

Jura ergo mihi, ait Jacobus, te certò id facturum esse.

Josephus juravit in verba patris.

## 77.

Josephus adduxit ad patrem duos filios suos, Manassem et Ephraimum : posuit Manassem, qui natu major erat, ad dextram senis, Ephraimum verò minorem ad sinistram ejus.

At Jacobus, decussans manus, dextram imposuit Ephraimo, sinistram autem Manassi, et utrique simul bene precatus est.

Quod Josephus animadvertens ægre tulit, et conatus est manus patris commutare.

At pater restitit, dixitque Josepho : scio, fili mi, scio hunc esse majorem natu, et illum minorem : id prudens feci.

Ita Jacobus Ephraimum Manassi anteposuit.

## 78.

Ut vidit Josephus extinctum patrem, ruit super eum flens : et osculatus est eum, luxitque illum diu.

Deinde præcepit medicis ut condirent corpus, et ipse cum fratribus multisque Ægyptiis patrem deportavit in regionem Chanaan.

Ibi funus fecerunt cum magno planctu, et sepeliêrunt corpus in speluncâ, ubi jacebant Abrahamus et Isaacus, reversique sunt in Ægyptum.

## 79.

Josephus vixit annos centum et decem, quumque esset morti proximus, convocavit fratres suos, et illos admonuit se brevè moriturum esse.

Ego, inquit jam morior : Deus vos non deseret, sed erit vobis præsidio, et deducet vos aliquando ex Ægypto in regionem quam patribus nostris promisit : oro vos atque obtestor ut illuc ossa mea deportetis.

Deinde placidè obiit : corpus ejus conditum est, et in feretro positum.

## 80.

Interea posterì Jacobi, seu Hebræi, numero aucti sunt mirum in modum, et eorum multitudo crescens in dies metum incutiebat Ægyptiis.

Rex novus solio potitus est, qui Josephum non viderat, nec merita ejus recordabatur.

Is igitur, ut Hebræos opprimeret, primùm duris illos laboribus conficiebat ; deinde edixit etiam ut parvuli eorum recens nati in flumen projicerentur.

## 81.

Mulier Hebræa peperit filium, quem, quum videret elegantem, voluit servare.

Quare abscondit eum tribus mensibus, sed quum non posset eum diutius occultare, sumpsit fiscellam scirpeam, quam linivit bitumine ac pice.

Deinde posuit intus infantulum, et exposuit eum inter arundines ripæ fluminis.

Habebat secum unam comitem sororem pueri, quam jussit stare procul, ut eventum rei exploraret.

## 82.

Mox filia Pharaonis venit ad flumen, ut ablueret corpus. Prospexit fiscellam in arundinibus hærentem, misitque illuc unam e famulabus suis.

Apertâ fiscellâ cernens parvulum vagientem, miserta est illius: iste est, inquit, unus ex infantibus Hebræorum.

Tunc soror pueri accedens: vis-ne, ait, ut arcessam mulierem Hebræam, quæ nutriat parvulum? et vocavit matrem; cui filia Pharaonis puerum alendum dedit, promissâ mercede.

Itaque mater nutrit puerum, et adultum reddidit filiæ Pharaonis, quæ illum adoptavit, et nominavit Mosem, id est, servatum ab aquis.

## 83.

Moses jam senex, jubente Deo, adiit Pharaonem, eique præcepit nomine Dei, ut dimitteret Hebræos.

Rex impius renuit parere mandatis Dei.

Moses, ut Pharaonis pertinaciam vinceret, multa et stupenda edidit prodigia, quæ vocantur plagæ Ægypti.

Quum nihilominus Pharaon in sententiâ perstaret, Deus interfecit primogenitum ejus filium et omnes primogenitos Ægyptiorum.

Tandem metu victus rex paruit, deditque Hebræis discedendi facultatem.

## 84.

Profecti sunt Hebræi ex Ægypto ad sexcenta millia virorum, præter parvulos, et promiscuum vulgus.

Illis egredientibus præibat columna nubis interdiu, et columna ignis noctu, quæ esset dux viæ; nec unquam per quadraginta annos defuit illa columna.

Post paucos dies multitudo Hebræorum pervenit ad litus maris Rubri, ibique castra posuit.

## 85.

Brevi regem pœnituit quòd tot millia hominum dimississet, et, collecto ingenti exercitu, eos persecutus est.

Hebræi, quum vidissent ex unâ parte se mari interclusos esse, ex alterâ parte instare Pharaonem cum omnibus copiis, magno timore correpti sunt.

Tunc Deus Mosi: protende, inquit, dextram tuam in mare, et divide aquas, ut illæ Hebræis gradientibus iter siccum præbeant.

## 86.

Fecit Moses quod jusserat Deus: quum teneret manum extensam super mare, aquæ divisæ sunt, et intumescentes hinc et inde pendebant.

Flavit etiam ventus vehemens, quo exsiccatus est alveus.

Tunc Hebræi ingressi sunt in mare siccum: erat enim aqua tanquam murus a dextrâ eorum et lævâ.

Rex quoque Ægyptius, Hebræos gradientes insecutus, non dubitavit, mare, quâ patebat, ingredi cum universo exercitu.

## 87.

Quum Ægyptii progredierentur in medio mari, dominus subvertit eorum currus et dejecit equites.

Metu perculsi Ægyptii cœperunt fugere: at Deus dixit Mosi: extende rursus dextram in mare, ut aquæ revertantur in locum suum.

Paruit Moses, et statim aquæ refluentes obruerunt Ægyptios, et eorum currus et equites.

Deletus est universus exercitus Pharaonis in mediis fluctibus; nec unus quidem nuncius tantæ cladis superfuit.

Sic Deus liberavit Hebræos ab injustâ servitute Ægyptiorum.

## 88.

Hebræi, trajecto mari Rubro, diu peragrârunt vastam solitudinem.

Deerat panis; at Deus ipse eos aluit: e cœlo per annos quadraginta cecidit cibus, quem appellaverunt MANNA.

Inerat huic cibo gustus similæ cum melle mixtæ.

Interdum etiam defuit aqua: at, jubente Deo, Moses per-

cutiebat rupem virgâ, et continuò erumpebant fontes aquæ dulcis.

## 89.

Mense tertio, postquam Hebræi egressi sunt ex Ægypto, pervenerunt ad montem Sinæ.

Ibi Deus dedit eis legem cum apparatu terrifico.

Cœperunt exaudiri tonitrua, micare fulgura: nubes densa operiebat montem, et clangor buccinæ vehementiùs perstrepebat.

Stabat populus præ metu trepidus ad radices montis fumantis.

Deus autem in monte loquebatur e mediâ nube inter fulgura et tonitrua.

## 90.

Hæc porro sunt verba quæ protulit Deus: ego sum Dominus, qui eduxi vos e servitute Ægyptiorum.

Non erunt vobis dii alieni: Ego unus Deus et non est alius præter me.

Non usurpabitis nomen Dei vestri temerè et sine causâ.

Sabbato nullum opus facietis; colite patrem vestrum et matrem vestram: non occidetis, non adulterabitis.

Non facietis furtum: non dicetis falsum testimonium adversus proximum vestrum: non concupiscetis rem alterius.

## 91.

Moses, a Deo monitus, confici jussit tabernaculum ex pellibus et cortinis pretiosissimis, insuper arcam fœderis auro puro vestitam, in quâ reposuit tabulas legis divinæ.

Quum jam in conspectu haberet terram a Deo promissam, mortuus est vir sapientiâ et cæteris virtutibus planè admirabilis.

Luxit eum populus diebus triginta.

Successit in locum Mosis Josue, quem ipse priùs designaverat.

## 92.

Ut Hebræi in terram promissam introducerentur, Jordanes erat trajiciendus: nec erat iis navium copia, nec vadum præbebat amnis tunc pleno alveo fluens.

Deus venit eis auxilio: Josue jussit præferri arcam fœderis, et populum sequi.

Appropinquante arcâ, aquæ, quæ supernè defluebant,

steterunt instar mœri; quæ autem infrâ, descenderunt et alveum siccum reliquerant.

## 93.

Hebræi incedebant per arentem alveum, donec ripam oppositam attingerent.

Tum reversæ sunt aquæ in locum pristinum.

Josue verò duodecim lapides e medio anime sublato erexit, ut essent perenne rei monumentum.

Dixit Hebræis: si quando vos interrogaverint filii vestri quorsum spectet ista lapidum congeries, respondebitis: sicco pede trajecimus Jordanem istum.

Idcirco positi sunt lapides ad sempiternam facti memoriam, ut discant quanta sit Dei potentia.

## 94.

Josue, devictis omnibus Palæstinæ populis, Hebræos in sede destinata collocavit: agros et oppida capta singulis tribubus divisit, et mortuus est.

Deinde summa potestas delata est ad judices, inter quos emînere Gedeon, Samson et Samuel.

Varia deinceps fuit Hebræorum fortuna pro variis eorum moribus: ii sæpe in Deum peccaverunt; tunc, divino præsidio destituti, ab hostibus superabantur.

Quoties ad Deum conversi, ejus auxilium imploraverunt, placatus Deus eos liberavit.

## 95.

Hebræi, a Madianitis vexati, opem a Deo petierunt: Deus illorum preces audivit.

Angelus adstitit Gedeoni: Dominus tecum, inquit, vir fortissime.

Respondit Gedeon: si Deus nobiscum est, cur durâ premimur servitute?

Ait angelus: macte animo; liberabis populum tuum a servitute Madianitarum.

Nolebat primò Gedeon tantum onus suscipere; sed duplici miraculo confirmatus non abnuît.

## 96.

Gedeon, contracto exercitu, profectus est cum duobus et triginta millibus hominum, et castra castris hostium contulit.

Erat porro infinita multitudo in exercitu Madianitarum: nam cum iis rex Amalecitarum se conjunxerat.

Tamen Deus dixit Gedeoni : non opus est tibi tot millibus hominum ; dimissis cæteris, retine tantum trecentos viros, ne victoriam suæ virtuti tribuant, non potentiæ divinæ.

## 97.

Gedeon trecentos viros in tres partes divisit, deditque illis tubas et lagenas testaceas, in quibus erant lampades accensæ.

Hi, mediâ nocte ingressi castra hostium, cœperunt tubis clangere, et collidere inter se lagenas.

Madianitæ, audito tubarum sonitu et visis lampadibus, turbati sunt, et turpi fugâ, quo quisque potuit, dilapsi sunt.

Denique gladios in se invicem converterunt, et mutuâ cæde se trucidârunt.

Gedeon hostium reges persecutus est, et comprehensos neci dedit.

## 98.

Quum Hebræi in potestate essent Philistæorum, et ab illis affligerentur, natus est Samson, futurus ultor hostium.

Hujus mater diu sterilis fuerat, sed ei angelus Domini apparuit, prædixitque eam parituram filium qui cives suos in libertatem aliquando vindicaret.

Enixa puerum, nomen Samsonis ei indidit.

Puer crevit ; intonsam habuit comam ; nec vinum, nec siceram bibit ; incredibili fuit corporis robore ; obvium leonem manu interfecit.

## 99.

Samson adultus Philistæos multis affecit cladibus : cepit trecentas vulpes, quarum caudis accensas lampades alligavit, et in hostium agros immisit.

Tunc fortè messis matura erat : ita facile incendium fuit.

Omnes segetes, vineæ et oleæ, exustæ sunt, nec inimicam gentem variis incommodis vexare destitit.

Traditus Philistæis, rupit vincula, quibus constrictus fuerat, et arreptâ maxillâ asini, hoc telo, quod casus dederat, mille hostium prostravit.

## 100.

Quâdam die Samson urbem Philistæorum ingressus est, ibique pernoctaturus videbatur.

Philistæi, occasionem captantes, portas obserari jusserunt, ne quis exiret.

Per totam noctem expectabant silentes, ut Samsonem manè exeuntem interficerent.

At Samson mediâ nocte surrexit, venitque ad portam urbis, quam, quum invenisset clausam, humeris sustulit cum postibus et seris, atque in verticem montis vicini supportavit.

## 101.

Tandem Philistæi, qui Samsonem comprehendere nequiverant, illius uxorem pecuniâ corruperunt, ut ea virum proderet.

Mulier viro persuasit ut sibi indicaret causam tantæ virtutis; et, ubi rescivit vires ejus in capillis sitas esse, caput dormientis totondit, atque ita eum Philistæis tradidit.

Illi, effossis oculis, vinctum in carcerem conjecerunt, diuque ludibrio habuerunt.

Sed spatio temporis crinis accisus crescere, et cum crine virtus redire, cœpit; jamque Samson conscius recepti roboris justæ ultionis tempus opperiebatur.

## 102.

Erat Philistæis mos, quum dies festos agerent, producere Samsonem quasi in pompam publicam, captoque insultare.

Die quâdam, quum publicum convivium celebraretur, Samsonem adduci jubent.

Domus, in quâ omnis populus et principes Philistæorum epulabantur, subnixa erat duabus columnis miræ magnitudinis.

Adductus Samson inter columnas statuitur.

Tum ille, occasione utens, columnas concussit, et turba omnis obruta est ruinâ domûs, simulque Samson ipse cum hostibus non inultus occubuit.

## 103.

Quum Heli esset summus sacerdos, natus est Samuel: hunc adduxit mater ad sacerdotem, et obtulit Domino ut ei in sacrificiis faciendis ministraret.

Puer crescebat, egregiâ præditus indole, eratque Deo et hominibus carus: cui mater sua certis temporibus afferebat parvam tunicam, quam ipsa confecerat.

Heli vero habebat filios perditis moribus, adeò ut populum a colendo Deo abducerent, nec satis graviter eos unquam reprehendit.

Quamobrem Deus erat et liberis et patri iratus.

## 104.

Quâdam nocte, quum jaceret Heli in lectulo, Dominus vocavit Samuelem, qui, ratus se a sacerdote arcessi, cucurrit, dixitque: en adsum; vocâsti enim me.

At Heli : non te vocavi, inquit, fili mi ; revertere in lectulum tuum. Idque iterum et tertio factum est.

Tandem præmonitus a sacerdote Samuel respondit Deo vocanti : loquere, domine, audit enim servus tuus.

Tum Deus Samueli : ego, ait, afficiam domum Heli iis malis, quæ nemo audire possit, quin ei ambæ aures tinniant, propterea quòd in liberos suos plùs æquo indulgens fuerit, illorumque vitia nimium patienter tulerit.

## 105.

Arctior deinde somnus Samuelem complexus est, qui dormivit usque manè.

Ubi dies illuxit, surgens e lectulo aperuit ostium tabernaculi, uti facere consueverat : timebat autem sacerdoti indicare sermonem Dei.

Heli compellans eum : oro te, inquit, et obtestor, indica mihi ea, quæ dixit tibi Deus : cave ne me quidquam celes eorum, quæ audivisti.

Jubenti paruit Samuel, illique enarravit omnia verba Domini : cui Heli : Dominus est, ait, faciat quod sibi libuerit.

## 106.

Paulò pòst bellum exortum est inter Philistæos et Hebræos.

Hebræi arcam fœderis in pugnam deferunt, et cum eâ filii sacerdotis procedunt ; sed, quia Deus illis erat offensus, arca detrimento magis quàm adjumento fuit.

Victi sunt Hebræi, occisi filii sacerdotis, arca ipsa capta est.

Heli, audito tantæ cladis nuncio, e sellâ decidit, et fractâ cervice, mortuus est.

## 107.

Samuel fuit postremus Hebræorum iudex, eorumque res in summâ pace et perpetuâ tranquillitate administravit.

At quum senuisset, et filii ejus a moribus paternis desciscerent, populus, novitatis amans, ab illo regem petiit.

Samuel primò rem dissuasit, Hebræosque ab isto consilio dimovere conatus est ; sed illi in sententiâ perstiterunt.

Quare admonitus a Deo Samuel annuit eorum postulationi, et Saülem regem consecravat.

Erat Saülis ingens statura et forma excellens, adeò ut dignitas corporis dignitati regiæ pulchrè conveniret.

## 108.

Philistæi in agrum Hebræorum irruptionem fecerunt.

Quapropter Saül adversus illos processit, et apud Galgala, urbem insignem istius regionis, castra posuit.

Porro Samuel edixerat ut se per septem dies expectarent, neve manum cum hoste priùs consererent, quàm ipse veniens Deo sacrificium faceret.

Die septimo, quum Samuel moraretur, et populus moræ pertæsus dilaberetur, Saül ipse sacrificium fecit loco sacerdotis.

Vix peracto sacrificio, venit Samuel, regemque graviter reprehendit, quòd munus proprium sacerdotum sibi temere arrogavisset.

## 109.

Saül postea, jubente Deo, bellum Amalecitis intulit.

Primò rem bene gessit. Cæsi sunt hostes, et eorum rex captus est.

Sed deinde Saül Deum graviter offendit: vetuerat Deus ne quid ex spoliis hostium reservaretur; Saül verò, Amalecitis cæsis, partem prædæ servavit.

Quam ob causam rejectus est a Deo, et in ejus locum David, adhuc juvenis, e tribu Judæ, electus est, et a Samuele unctus.

## 110.

Secutum est bellum cum Philistæis: quum duæ acies in conspectu essent, Philistæus quidam, nomine Goliathus, vir miræ magnitudinis, progressus est ante ordines, et unum ex Hebræis sæpe provocabat ad singulare certamen.

Loricâ squamatâ induebatur: ocreas in cruribus æreas habebat; cassis ærea caput ejus operiebat, et clypeus æreus tegebat humeros.

Tum Saül magna præmia, imo et filiæ nuptias, ei promisit qui provocantis spolia retulisset.

At nemo contra illum exire audebat; et Goliathus suam Hebræis ignaviam cum irrisu ac ludibrio exprobrabat.

## 111.

David, commotus ignominiâ populi sui, se sponte ad pugnandum obtulit.

Itaque adductus est ad Saûlem, qui, consideratâ ejus ætate, diffidebat pugnæ.

Non poteris, inquit, adolescentulus cum viro robustissimo pugnare.

Respondit David: ne timeas, o rex, quum pascere oves patris mei, leo invasit gregem, ovemque corripuit; ego illum persecutus occidi, et ovem e faucibus illius eripui.

Ursum pariter interfeci. Deus, qui me defendit a leone et urso, me quoque a Philistæo isto defendet.

Tum Saül : abi, inquit, cum istâ fiduciâ ; Deus te adjuvet.

## 112.

Saül ipse sua juveni arma voluit accommodare : galeam capiti ejus imposuit, loricâ pectus circumtexit, latus gladio accinxit.

David verò iis impeditus armis, quibus non erat assuetus, vix poterat incedere.

Quare onus incommodum deposuit ; sumpsit autem pedum pastorale, quo uti consueverat, et fundam cum quinque lapidibus in sacculo. Sic armatus adversus Philistæum processit.

## 113.

Accedebat ex adverso Goliathus, qui, viso adolescente : num, inquit, me canem esse putas, qui me cum baculo aggreddiaris ?

Cui David respondit ; tu venis ad me cum gladio et hastâ et clypeo ; ego autem venio in nomine Domini exercituum, quem probris ausus es lacessere.

Tunc, misso fundâ lapide, Philistæum in fronte percussit, et humi prostravit, currensque suum jacenti gladium detraxit, quo caput illi præcidit.

Eâ re perculsi Philistæi in fugam versi sunt, et victoriam Hebræis concesserunt.

## 114.

Redeunti Davidi obviâ itum est. Hebræi gratulantes victorem deducunt ad urbem : ipsæ mulieres domibus egressæ cum tympanis laudes ejus canebant.

Tantus populi favor invidiam Saülis accendit, qui deinceps malevolo fuit in Davidem animo, nec jam eum benignis oculis aspiciebat.

Longè alia fuit mens filii ejus Jonathæ : virtutem Davidis admirans, illum singulari amore complexus est, suoque balteo, arcu, et gladio donavit.

## 115.

Saül victori filiam suam sponderat uxorem ; at promissis non stetit, novamque conditionem proposuit, si nempe David centum Philistæos interfecisset.

Malo animo id faciebat rex invidus ; sperabat scilicet juvenem audacem facilè periturum ; at sua eum spes delusit.

Nam David, occisis ducentis Philistæis, redit illæsus, atque ita regis filiam in matrimonium accepit.

## 116.

David, ut vidit implacabilem esse Saülis in se animum, excessit aulâ, et solitudinem petiit.

Saül illum persecutus est ; at, Deo favente, David inimici manus effugit, et ipse Saülis vitam non semel servavit.

Erat in deserto spelunca vasto recessu patens : ibi David cum suis comitibus in interiore parte latebat.

Fortè Saül solus in illam speluncam ingressus est, nec latentes vidit, oppressusque somno quievit.

Sui Davidem comites hortabantur ut opportunam Saülis interficiendi occasionem arriperet ; sed David noluit, quum impunè posset, inimicum occidere.

## 117.

Motum est rursus bellum cum Philistæis ; adversus quos Saül cum exercitu processit.

Commissâ pugnâ, Hebræi fusi sunt : tres filii regis in acie ceciderunt.

Saül ipse ex equo delapsus, ne vivus in potestatem hostium veniret, uni comitum latus transfodiendum præbuit.

Regis mortem omnium Hebræorum fuga consecuta est, et eo die victoriâ insigni potiti sunt Philistæi.

## 118.

David, auditâ Saülis morte, lacrymas profudit : montes Gelboë, ubi cædes illa facta fuerat, exsecratus est.

Illum, qui a se Saulem occisum esse jactitabat et regia insignia attulerat, perimi jussit, in pœnam violatæ majestatis regiæ.

Civibus urbis Jabes, quòd Saülis ejusque filiorum corpora sepelivissent, gratiam retulit.

Admirandum sanè veri ac sinceri erga inimicum amoris exemplum !

## 119.

David, postquam solium conscendit, duplex scelus, et quidem gravissimum, commisit.

Adamavit mulierem, nomine Betsaben, eamque ad flagitium compulit.

Mulieris maritus, nomine Urias, vir fortissimus, tum in castris erat, et egregiam patriæ operam navabat.

Hunc David iniquo pugnae loco hostibus objici jussit, atque ita necandum curavit.

At Deus ad Davidem misit prophetam, qui illum admoneret, eique poenam sceleris denunciaret subeundam.

## 120.

Sic Davidem allocutus est propheta : erant in eadem urbe duo homines : alter dives multos boum, caprarum, atque ovium greges alebat :

Alter verò nihil habebat præter ovem unam, quam ipse emerat, et apud se diligenter nutriebat.

Venit ad hominem divitem hospes quidam ; quumque ei parandum esset convivium, dives ille pepercit suis ovibus, et oviculam pauperis vi ereptam hospiti edendam apposuit.

Tuum est, o rex, de hoc facto judicare.

## 121.

Rex indignans respondit : iniquè fecit, quisquis ille est ; pro ove ablatâ, quatuor oves reddet.

Tum propheta apertè : tu, ait, tu es iste vir : te Deus bonis omnibus cumulavit, te regem fecit, te ab irâ Saülis liberavit, tibi regiam domum, regias opes tradidit.

Cur ergo uxorem Uriæ rapuisti ? cur virum innoxium, virum tibi militantem, gladio hostium interfecisti ?

His prophetæ verbis motus David culpam agnovit et confessus est.

Cui propheta : tibi, inquit, Deus condonat peccatum tuum ; attamen filius, qui natus est tibi, morietur.

## 122.

Paulò pòst infans in gravem morbum incidit ; per septem dies David in magno luctu fuit, cibo abstinens et orans.

Die septimo infans mortuus est, nec ausi sunt famuli id regi nunciare.

Quos ut vidit David mussitantes, intellexit, id quod erat, mortuum esse infantem.

Tunc, luctu deposito, jussit sibi apponi cibos, mirantibusque aulicis dixit : ægrotante puerulo, jejunos orabam, sperans scilicet Deum placari posse ; nunc autem, quum mortuus sit, cur frustrâ lugeam ? num potero illum ad vitam revocare ?

## 123.

Ad hunc dolorem alius accessit dolor : Absalon, filius Davidis, paternum regnum affectavit, concitatâ multitudine imperitâ, adversus patrem rebellavit.

Id ubi cognovit David, excessit Hierosolymâ, veritus ne,

si ibi remaneret, Absalon cum exercitu veniens urbem regiam obsideret, eamque ferro et igne vastaret.

Quare egressus cum suis qui in officio manebant, conscendit montem olivarum flens, nudis pedibus et operto capite.

## 124.

Fugienti occurrit vir quidam e genere Saülis, nomine Semei, qui cœpit Davidem ejusque comites maledictis et lapidibus appetere.

Quod illi indignè ferentes volebant ulcisci injuriam, et maledici conviciatoris caput amputare.

At David eos cohibuit: sinite, inquit, istum mihi maledicere; forsitan Deus, his quæ patior malis placatus, mei miserebitur, et rem afflictam restituet.

Incredibilem regis patientiam admirati comites dicto ægrè paruerunt.

## 125.

Absalon, profecto patre, ingressus est Hierosolymam, ibique aliquandiu moratus est, quæ res saluti fuit Davidi; nam interim David collegit copias, seque ad bellum comparavit.

Jam aderat Absalon cum exercitu, et prælium mox erat committendum; suaserunt regi sui comites ut ne interesset certamini.

Quapropter David Joabum suis copiis præfecit, seque in urbem vicinam contulit.

Abiens autem præcepit Joabo cæterisque ducibus ut Absaloni parcerent, sibique filium incolumen servarent.

## 126.

Acriter pugnatum est utrinque; sed, Deo favente, victoria penes Davidem fuit.

Tërta verterunt Absalonis milites, e quibus viginti duo millia ceciderunt.

Absalon fugiens mulo insidebat; erat autem promisso et denso capillo:

Dum præcipiti cursu fertur subter densam quercum, coma ejus implicata est ramis, et ipse suspensus adhæsit, mulo interim prætereunte, et cursum pergente.

## 127.

Vidit quidam pendentem Absalonem, nec ausus est illi manus violentas inferre, sed nunciavit Joabo, qui eum increpans, debueras, inquit, juvenem impium confodere.

Atqui, respondit ille, me præsente, rex præcepit tibi ut filio suo parceres.

Ego verò non parcam, ait Joabus, et statim sumpsit tres lanceas, quas in pectus Absalonis defixit.

Quum Absalon adhuc palpitaret hærens in quercu, armigeri Joabi repetitis ictibus confossum interemerunt.

## 128.

Stabat interea David ad portam urbis, expectans eventum pugnae, et maximè de filii salute sollicitus.

Quum illi nunciatum esset profligatos hostes et interfectum esse Absalonem, non modò non lætatus est de victoriâ quam reportaverat, sed maximum quoque dolorem cepit ex morte filii.

Inambulabat in cœnaculo mœrens, et in has voces identidem erumpens: fili mi Absalon, Absalon fili mi! utinam pro te morirer, Absalon fili mi, fili mi Absalon!

## 129.

Multa deinceps bella David prosperè gessit contra Philistæos, rebusque foris et domi compositis, reliquum vitæ tempus in florenti pace exegit.

Quum esset extremâ senectute et infirmâ valetudine, Salomonem hæredem regni constituit.

Is, a summo sacerdote unctus, vivo adhuc patre, rex appellatus est.

David, postquam filio dedisset præcepta regno administrando utilissima, diem supremum obiit.

## 130.

Diligebat Deus Salomonem: ei per quietem adstare visus est, deditque optionem eligendi quidquid vellet.

Salomon non aliud sibi dari poposcit, quàm sapientiam, reliqua omnia parvi æstimans.

Quæ res ita Deo placuit, ut illi plùs tribuerit quàm rogatus fuerat; nam Salomoni eximiam sapientiam impertivit, et insupèr divitias et gloriam, quas non petierat, addidit.

## 131.

Salomon templum immensi operis Hierosolymæ ædificavit: omnia auro, argento, gemmisque in eo fulgebant.

In hoc templo arca fœderis collocata est.

Vicini reges ob tantam sapientiæ famam cum Salomone amicitiam junxerunt, fœdusque fecerunt.

Regina Sabæ ejus visendi cupida finibus regni sui excessit, venitque Hierosolymam.

Regnabat Salomon in summâ pace, opibus et deliciis affluens.

## 132.

Postea Salomon voluptati se dedit: nihil porro tam inimicum est virtuti quàm voluptas; itaque amisit sapientiam.

Mulieres exteræ, quas adamavit, eum jam senem ad ritus gentiles pertraxerunt.

Quibus rebus offensus Deus pœnam illi denunciavit, scilicet fore ut regnum majore ex parte filio ejus adimeretur et servo traderetur, atque ita factum est.

## 133.

Salomoni Roboamus filius successit: is imperium culpâ paternâ jam nutans stultitiâ suâ evertit.

Salomon populo vectigal gravissimum imposuerat; quod onus quum populus tolerare non posset, illud poposcit imminui.

Regem monebant senes ut populo satisfaceret, juvenes verò dissuadebant.

Roboamus, æqualium consilio usus, populo acerbè respondit, ejusque postulationem rejecit.

## 134.

Exorta est seditio: decem tribus a Roboamo defecerunt, regemque sibi creaverunt Jeroboamum e tribu Ephraimi. Duæ tantùm tribus in fide manserunt, scilicet tribus Judæ et tribus Benjamini.

Sic duo ex uno regna facta sunt, alterum Judæ, alterum Israël.

Jeroboamus, ut populum suum a consuetudine eundi Hierosolymam abduceret, propriam religionem eis instituit, et falsos deos proposuit colendos.

## 135.

Non diu stetit regnum Israëliticum, quia omnes ad unum reges fuerunt impii.

Ad eos Deus sæpe misit prophetas, qui eos admonerent, et ad verum cultum revocarent; sed illi prophetarum monitis non paruerunt, imo eos contumeliis, pœnis, morte, affecerunt.

Quare iratus Deus illos in potestatem hostium tradidit: devicti sunt a rege Assyriorum, qui decem tribus captivas fecit, et in Assyriam deportavit.

## PART THIRD.

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### NARRATIONES SELECTÆ.

#### NARRATIO PRIMA.

PLINY.

Est gaudium mihi, inquit Plinius, et solatium in literis: nihilque tam lætum est, quod non per has lætius fiat: nihil tam triste, quod non per has sit minùs triste. Itaque infirmitate uxoris, et amicorum periculo aut morte turbatus, ad studia, unicum doloris levamentum, confugio: quæ præstant ut adversa patientiùs feram.

#### NARRATIO SECUNDA.

SOPHOCLES.

Sophocles ad summam senectutem tragœdias fecit. Propter quod studium cum rem familiarem negligere videretur, a filiis in iudicium vocatus est, ut iudices a rei familiaris administratione removerent eum quasi desipientem quemadmodum apud Romanos bonis interdici solebat patribus malè rem gerentibus. Tum senex recitavit iudicibus eam fabulam, quam proximè scripserat, quæsivitque, num illud carmen hominis desipientis esse videretur. Quo recitato, sententiis iudicum est liberatus.

#### NARRATIO TERTIA.

ARISTIDES.

Eo tempore, quo congregatus populus de ejiciendo Aristide ferebat suffragium testulis pro more inscriptum, dicitur illiteratus quidam et planè rudis tradidisse Aristidi ipsi, ut uni e populo, testulam, petiissequae ut inscriberet Aristidem. Admirante eo, et rogante num aliquid in illum peccâset Aristides? Nihil, inquit: neque est ille mihi notus. Sed hoc mihi non placet, quod cupidè elaboraverit ut præter

cæteros Justus appellaretur. Aristidem ferunt nihil respondisse, sed inscripsisse testulæ nomen suum, hominique reddidisse.

### NARRATIO QUARTA.

PUBLIUS CORNELIUS SCIPIO.

Cum Publius Cornelius Scipio prælio victor, se erga Hispanos gessisset perhumaniter, circumfusa multitudo regem eum ingenti consensu appellavit. Tum Scipio, silentio per præconem facto, dixit: Nomen Imperatoris, quo se milites sui appellâssent, sibi maximum esse: Regium nomen, alibi magnum, Romæ intolerabile esse: Si id amplissimum ducerent quod regale esset; regalem animum in se esse tacitè judicare eos posse: ut autem a regis appellatione abstinerent, se orare. Sensere etiam barbari magnitudinem animi id nomen aspernantis, cujus admiratione alii mortales stupebant.

### NARRATIO QUINTA.

ALEXANDER.

Ubi Alexander ad fines Scytharum vincendo pervenit, unus ex eorum legatis hæc ei inter alia multa dixit, quibus ejus injustitiam et ambitionem arguerit: Quid nobis tecum est? Nunquam terram tuam attigimus. An non licet nobis, qui in vastis sylvis vivimus, ignorare quis sis, et unde venias? Nec servire ulli possumus, nec imperare desideramus. Major fortiorque es fortasse, quàm quisquam: tamen alienigenam domum pati nemo vult. Gloriaris te ad persequendos latrones venire, ipse omnium gentium latro. Lydiam cepisti, Syriam occupâsti, Persidem tenes, Bactrianos habes in potestate, Indos petisti: jam etiam ad pecora nostra avaras manus porrigis. Quid tibi divitiis opus est, quæ te esurire cogunt, ita ut quo plura habes, eò acrius cupias, quæ non habes? Denique si Deus es, tribuere mortalibus beneficia debes, non sua eripere: sin autem homo es; id quod es, semper esse te cogita.

### NARRATIO SEXTA.

CODRUS.

Cum Attica regio ferro ignique vastaretur a Doriensium exercitu: rex Atheniensium Codrus, suis sociorumque viribus diffidens, ad Apollonis Delphici oraculum confugit, perque legatos sciscitatus est quonam modo tam grave bellum averti posset. Respondisse Deus fertur, ita finem ei fore,

si rex ipse hostili manu caderet." Quod cum percrebuisset ; edixere Dorienses, ne quis Codri corpus vulneraret. At ille, depositis imperii insignibus, gregarii militis cultum induit : tum pabulantium hostium globo sese objiciens, unum ex his, quem falce percusserat, in cædem suam compulit. Cognito regis corpore, Dorienses sine prælio discessere. Atque ita Athenienses virtute ducis, pro salute patriæ se morti offerentis, bello liberati sunt. Quis Codrum non miretur, qui iisdem artibus mortem quæsierit, quibus vita ab ignavis quæri solet ?

## NARRATIO SEPTIMA.

SENECA.

Seneca rhetor hoc scriptum reliquit de suâ memoriâ. Cum senectus mihi jam fecerit multa desideranda, oculorum aciem retuderit ; aurium sensum hebetaverit, nervorum firmitatem infregerit ; in memoriam maximè incurrit. Hanc aliquando in me sic floruisse non nego, ut non tantum ad usum sufficeret, sed usque in miraculum procederet. Nam et reddebam duo millia nominum, quo ordine erant dicta : et plures quam ducentos versus, qui singuli a singulis condiscipulis dati erant, referebam ; ab ultimo incipiens usque ad primum. Nec tantum velox erat mihi memoria ad complectenda quæ vellem : sed etiam firma ad continenda quæ acceperat. Itaque sine cunctatione etiam nunc profert quasi modo audita, quæcumque apud illam aut puer aut juvenis deposui. Imminuta tamen est ætate, et longâ desidiâ, quæ juvenilem quoque animum dissolvit. Nam si qua ei commisi intra annos proximè elapsos, sic perdidit, ut, etiamsi sæpius ingerantur, toties tanquam nova audiam.

## NARRATIO OCTAVA.

PHILIPPUS.

In rebus prosperis, et ad voluptatem nostram fluentibus, superbiam, fastidium, arrogantiam magnopere fugiamus. Nam ut adversas res, sic secundas immoderatè ferre, levitatis est. Philippum quidem Macedonum regem rerum gestarum gloriâ video superatum a filio ; at facilitate et humanitate video superiorem fuisse. Ingenti clade apud Chæronæam Athenienses ac Thebanos affecerat Philippus, et magnos propter tam claram victoriam animos gerere posse videbatur. Verum ille, quo die parta est victoria, non in convivio risit, non ludos inter epulas adhibuit, non coronas aut unguenta sumpsit : et quantum in illo fuit, ita vicit, ut victorem nemo

sentiret. Atheniensibus, quos passus infestissimos fuerat, captivos gratis remisit, et bello consumptorum corpora sepulturæ reddidit. Denique adeò nihil superbè, nihil insolenter egit, ut voluerit sibi deinceps ab uno e servis suis singulis diebus in memoriam revocari, se hominem esse. Itaque nec foras ipse prodibat, nec ad eum quisquam manè priùs intrabat, quàm famulus ei ter acclamàsset: Philippe, homo es.

## NARRATIO NONA.

GALEN.

Româ redeunti mihi, inquit Galenus, itineris comes factus est quidam patriâ Cretensis, vir bonis moribus, in amicos benevolus, et liberalis, sed sic iracundus, ut suis ipsius manibus adversus servos uteretur. Is furore percitus, quod servi duo, de supellectili suâ interrogati, nihil respondissent, eos in caput ita percussit, ut sanguis multum efflueret. Cum ipsum deinde facti pœnituisset; me manu arreptum introducit in ædes quasdam: deinde lorum porrigens, ubi se ipsum exuit, jubet verberare pro iis, quæ furore nefario, ut ipse vocabat, correptus patraverat. Cum autem ego, ut par erat, in risum prorumperem; ille mihi ad genua procumbens, instabat, obsecrabatque ut ejus precibus annuerem. Ego contra eò majores risus edebam, quo diutiùs illum perseverantem videbam in proposito ut cæderetur. Tantum promisi me facturum quod petebat, hoc est, ei verbera illaturum, si ipse quoque valde exiguum quiddam, quod ego eram petiturus, mihi vicissim præstaret. Ubi illi conditio placuit, rogavi hominem, ut me quædam dicentem audire vellet. Quod ille se facturum æquo animo dixit. Tum ego longiori sermone illum docui, quemadmodum ratione emendari et coerceri oporteat quidquid est in nobis iracundiæ ac furoris. Et multa attuli ut probarem, non verberibus, sed alio modo peccata esse corrigenda. Cum ille interea ad seipsum redisset, longè postea seipso melior effectus est.

## NARRATIO DECIMA.

CAMILLUS.

Romani, Camillo duce, obsidebant jamdudum Falerios, Faliscorum urbem. Mos erat tunc apud Faliscos, ut plures simul pueri unius magistri curæ demandarentur. Qui scientiâ videbatur præcellere, erudiebat principum liberos. Is quum in pace solitus esset pueros lusus exercitationisque causâ extra urbem producere, eo more per belli tempus non intermisso, die quodam eos trahens longiùs a portâ quam so-

lebat, in castra Romana perduxit, et Camillo tradidit, præfatus, se tradere Falerios in manus Romanorum, cum daret eos pueros, quorum parentes in eâ civitate principes essent. Quæ ubi Camillus audivit : Non ad similem tui, inquit, populum et imperatorem venisti cum scelesto munere scelestus ipse. Nobis non est cum Faliscis societas, quæ pacto sit humano : sed ea utrique populo est, quam natura omnibus hominibus ingeneravit. Sunt belli, sicut pacis, jura, justæque non minùs, quam fortiter bella gerere, didicimus. Arma habemus, non adversus eam ætatem, cui etiam captis urbibus parcitur ; sed adversus armatos, qui, nec læsi nec lacessiti a nobis, castra Romana oppugnârunt : Eos tu novo scelere viciisti, quantum in te fuit : ego Romanis artibus, virtute, opere, armis, vincam.

## NARRATIO UNDECIMA.

### DECIUS.

Consulibus Decio et Manlio Româ profectis ad bellum adversùs Latinos gerendum, dicitur visa esse utrique per noctem species, humanâ major augustiorque, viri dicentis : Ex unâ acie imperatorem Diis inferis deberi, ex alterâ exercitum : et victoriam fore ejus exercitus et populi, cujus imperator devovisset legiones hostium, et se super eas. Ubi consules contulêrunt inter se hos visus nocturnos, placuit primum victimas cædi, avertendæ Deorum iræ causâ : deinde statuêrunt, ut ille consul se pro populo Romano devoveret, ab cujus cornu cedere Romanus exercitus cœpisset. Manlius dextro, Decius lævo, cornu præerat. Primò utrimque æquis viribus, et eodem ardore animorum res gerebatur. Deinde ab lævo cornu Romani non ferentes impressionem Latinorum, pedem referre cœpêrunt. In hâc trepidatione Decius consul solennia devotionis verba pronunciavit, præeunte M. Valerio Pontifice, armatus in equum insiluit, ac se in medios hostes immisit, patriæ salutem, sibi verò mortem, petens. Quacumque equo invectus est, eò secum pavorem ac terrorem tulit. Postquam verò corruit obrutus telis, tum Latini latè fugam fecêre. Sic ille voluntariâ morte magnam Romanis victoriam peperit. Manlius lacrymis et laudibus debitis prosecutus est tam memorabilem collegæ interitum. Decii corpus postero die inventum est inter maximam hostium stragem, coopertum telis : funusque ei par morti est factum.

## NARRATIO DUODECIMA.

SOLON.

Cum Solon Miletum venisset ad Thaletem, mirum sibi videri dixit, quod nuptiarum et sobolis omnino negligens esset. Nihil tum Thales respondit: Sed paulo post peregrinum quendam subornavit, qui se nuper Athenis-advenisse simularet. Quærente Solone, num quid in eâ urbe novi? Homo quæ diceret edoctus a Thalete, nihil aliud contigisse respondit, nisi quod adolescentem quendam efferri vidisset, cujus funus tota civitas prosequeretur. Erat quippe, inquit, ut ferebant, filius viri inter cives virtute præcellentis, et jamdudum ab urbe absentis. "O infortunatum parentem!" exclamabat Solon. 'Cæterum dic,' inquit, 'quodnam ejus nomen ferebant?' 'Audiavi equidem,' respondit ille, 'sed excidit mihi. Hoc tantum memini, multum habitum esse sermonem de illius viri sapientiâ ac justitiâ.' 'Solon, cujus metus ad singulas peregrini responsiones magis ac magis crescebat, turbatus animo atque anxius, quæsit,' 'Numquid ille fato functus adolescens, Solonis esse filius diceretur?' Quod ita esse respondente illo, cœpit Solon caput cædere, aliaque et facere et dicere, quæ solent magno mœrore oppressi. Tum ridens Thales, qui aderat: 'Hæc me,' inquit, 'ô Solon, a ducendâ uxore et tollendis liberis absterruêrunt, quæ te etiam fortissimi animi virum nunc frangunt. Te vero nihil hic nuncius moveat; hæc enim omnia ficta sunt.'

## NARRATIO DECIMA TERTIA.

AUGUSTUS.

Cum, partâ Actiacâ victoriâ, Romam ingrederetur Augustus, occurrit ei inter gratulantes opifex quidam, corvum tenens quem instituerat hæc dicere: "Ave, Cæsar, victor, imperator." Miratus Cæsar officiosam avem, viginti millibus nummorum emit. Socius opificis, ad quem nihil ex illâ liberalitate prævenerat, affirmavit Cæsari habere illum et alium corvum, quem afferri postulavit. Allatus corvus, verba quæ didicerat expressit: "Ave, victor, imperator, Antoni." Nihil propterea exasperatus, Augustus, satis duxit jubere corvorum doctorem dividere acceptum munus cum contubernali. Salutatus similiter a psittaco, emi eum jussit. Idem miratus in picâ, illam quoque mercatus est. Exemplum pauperem sutorem sollicitavit ut corvum institueret ad parem salutationem; sed cum parum proficeret, sæpe ad avem non respondentem dicere solebat: "Opera et impensa periit." Tandem tamen corvus cœpit dicere dictatam salutationem. Hâc auditâ,

dum transit, Augustus respondit: Satis domi saluatorum talium habeo. Tum corvus illa verba, quibus dominum querentem solebat audire, subtexit: 'Opera et impensa periit.' Ad quod Cæsar risit, emique avem jussit quanti nullam adhuc emerat.

## NARRATIO DECIMA QUARTA.

### REGULUS.

M. Atilius Regulus, cum consul iterum in Africâ ex insidiis captus esset, duce Xantippo Lacædemonio, imperatore autem patre Annibilib Amilcare, juratus missus est ad senatum ut, nisi redditi essent Pœnis captivi nobiles quidam, rediret ipse Carthaginem. Is, cum Romam venisset, utilitatis speciem videbat; sed eam, ut res declarat, falsam judicavit: quæ erat talis. Manere in patriâ, esse domi suæ cum uxore, cum liberis, quam calamitatem accepisset in bello, communem fortunæ bellicæ judicantem, tenere consularis dignitatis gradum, quis hæc neget esse utilia? quid censes? magnitudo animi et fortitudo negat. Num locupletiores quæris auctores? Harum enim est virtutum proprium, nil extimescere, omnia humana despicere, nihil quod homini accidere possit, intolerandum putare. Itaque quid fecit? In senatum venit: mandata exposuit: sententiam ne dicaret recusavit: quamdiu jurejurando hostium teneretur, non esse senatorem. Atque etiam reddi captivos negavit esse utile: illos enim adolescentes esse et bonos duces, se jam confectum senectute. Cujus quum valuisset auctoritas, captivi retenti sunt: ipse Carthaginem rediit: neque enim caritas patriæ retinuit nec suorum: Neque vero tum ignorabat, se ad crudelissimum hostem, et ad exquisita supplicia proficisci, sed jusjurandum conservandum putabat. Itaque tum cum vigilando necabatur, erat in meliore causâ, quam si domi senex captivus, perjurus consularis remansisset.

## NARRATIO DECIMA QUINTA.

### ALEXANDER.

Equidem, si hâc continentiam animi ad ultimum vitæ perseverare potuisset, feliciorum fuisse crederem, quam visus est esse, quum Liberi patris imitaretur triumphum, ab Hellesponto usque ad Oceanum omnes gentes victoriâ emensus; vicisset profectò superbiam atque iram, multa invicta; abstinuisset inter epulas cædibus amicorum; egregiosque bello viros, et tot gentium secum domitores, indictâ causâ, veritus esset occidere. Sed nondum fortuna se animo ejus super-

fuderat; itaque orientem eam moderatè et prudenter tulit, ad ultimum magnitudinem ejus non cepit. Tum quidem ita se gessit, ut omnes ante eum reges et continentîâ et clementiâ vincerentur. Virgines enim regias, excellentis formæ, tam sanctè habuit, quàm si eodem, quo ipse, parente genitæ forent: conjugem ejusdem, quam nulla ætatis suæ pulchritudine corporis vicit, adeò ipse non violavit, ut summam adhibuerit curam ne quis captivo corpori illuderet: omnem cultum reddi feminis jussit; nec quicquam ex pristinæ fortunæ magnificentîâ captivis, præter fiduciam, defuit. Itaque Sysigambis: "Rex, inquit, mereris, ut ea precemur tibi, quæ Dario nostro quondam precatæ sumus; et, ut video, dignus es qui tantum regem, non felicitate solùm, sed etiam æquitate superaveris. Tu quidem Matrem me, et Reginam vocas; sed ego me tuam famulam esse confiteor. Et præteritæ fortunæ fastigium capio et præsentis jugum pati possum: tuâ interest quantum in nos licuerit, si id potius clementiâ quàm sævitiâ vis esse testatum." Rex bonum animum habere eas jussit; Darii deinde filium collo suo admovit. Atque nihil ille conspectu tunc primùm a se visi contritus, cervicem ejus manibus amplectitur: motus ergo rex constantiâ pueri, Hèphæstionem intuens: "Quam vellem, inquit, Darius aliquid ex hâc indole hausisset!"

## NARRATIO DECIMA SEXTA.

### SIMONIDES.

Licet jam, remota subtilitate disputandi, oculis quodammodo contemplari pulchritudinem rerum earum, quas divinâ providentiâ dicimus constitutas. Ac principio terra universa cernatur, locata in mediâ mundi sede, solida, et globosa, et undique ipsa in sese nutibus suis conglobata, vestita floribus, herbis, arboribus, frugibus: quorum omnium incredibilis multitudo insatiabili varietate distinguitur. Adde huc fontium gelidas perennitates, liquores perlucidos amnium, riparum vestitus viridissimos, speluncarum concavas latitudines, saxorum asperitates, impendentium montium altitudines, immensitatesque camporum: adde etiam reconditas auri argentique venas, infinitamque vim marmoris. Quæ vero, et quam varia genera bestiarum, vel cicurum, vel ferarum? qui volucrum lapsus, atque cantus? qui pecudum pastus? quæ vita silvestrium? Quid jam de hominum genere dicam? qui quasi cultores terræ constituti, non patiuntur eam nec immanitate belluarum efferari, nec stirpium asperitate vastari: quorumque operibus agri, insulæ, litora collucent, dis-

tincta tectis et urbibus. Quæ, si, ut animis, sic oculis videre possemus, nemo cunctam intuens terram, de divinâ ratione dubitaret.

Roges me, quid aut quale sit Deus? Auctore utar Simo- nide: de quo cum quæsivisset hoc idem tyrannus Hiero, deliberandi causâ sibi unum diem postulavit. Cum idem ex eo postridie quæreret, biduum petivit. Cum sæpius duplicaret numerum dierum, admiransque Hiero requireret, cur ita faceret: "Quod quanto," inquit, "diutius considero, tanto mihi res videtur obscurior."

## NARRATIO DECIMA SEPTIMA.

### SCIPIO.

Captiva adducitur ad Publium Cornelium Scipionem adulta virgo; adeò eximiâ formâ, ut quacumque incedebat, converteret omnium oculos. Scipio percunctatus patriam parentesque; inter cætera accepit, desponsam eam principi Celtiberorum adolescenti: Allucio nomen erat. Extemplo igitur parentibus sponsoque ab domo accitis, quum interim audiret deperire eum sponsæ amore; ubi primum venit, accuratiore sermone quàm parentes alloquitur. "Juvenis, inquit, juvenem appello: quò minor sit inter nos hujus sermonis verecundia. Ego, quum sponsa tua capta a militibus nostris ad me ducta esset, audiremque eam tibi cordi esse, et forma faceret fidem; quia ipse, si frui liceret ludo ætatis, (præsertim recto et legitimo amore) et non respublica animum nostrum occupasset, veniam mihi dari sponsam impensius amanti vellem: tuo, cujus possum, amori faveo. Fuit sponsa tua apud me eâdem, quâ apud soceros tuos parentesque suos, verecundiâ: servata tibi est, ut inviolatum et dignum me teque dari tibi donum posset. Hanc mercedem unam pro eo munere paciscor; amicus populo Romano sis: et si me virum bonum credis esse, quales patrem patruumque meum jam antè hæ gentes norant, scias multos nostri similes in civitate Romanâ esse: nec ullum in terris populum hodie dici posse, quem minùs tibi hostem tuisque esse velis, aut amicum malis." Adolescens, simul pudore et gaudio per- fusus, dextram Scipionis tenens, Deos omnes invocare ad gratiam illi pro se referendam; quoniam sibi nequâquam satis facultatis, pro suo animo atque illius erga se merito, esset. Parentes inde cognatique virginis appellati. Qui, quoniam gratis sibi redderetur virgo, ad quam redimendam satis magnum attulissent auri pondus, orare Scipionem, ut il ab se domum acciperet, cœperunt: haud minorem ejus

rei apud se gratiam futuram esse, affirmantes, quàm redditæ inviolatæ foret virginis. Scipio, quandò tanto opere peterent, accepturum se pollicitus, poni ante pedes jussit: vocatoque ad se Allucio, Super dotem, inquit, quam accepturus a socero es, hæc tibi a me dotalia dona accedent, aurumque tollere, ac sibi habere jussit. His lætus donis honoribusque dimissus domum, implevit populares laudibus meritis Scipionis: Venisse Diis simillimum juvenem: vincentem omnia quum armis, tum benignitate ac beneficiis. Itaque delectu clientium habito, cum delectis mille et quadringentis equitibus intra paucos dies ad Scipionem revertit.

## NARRATIO DECIMA OCTAVA.

### SOCRATES.

Hæc est autem Socratis oratio, quâ facit eum Plato usum apud judices, jam morte multatum? "Magna me," inquit, "spes tenet, judices, bene mihi evenire, quod mittar ad mortem. Necesse est enim, sit alterum de duobus, ut aut sensus, omnino mors omnes auferat, aut in alium quendam locum ex his locis morte migretur. Quamobrem, sive sensus extinguitur, morsque ei somno similis est, qui nonnunquam, etiam sine visis somniorum, placatissimam quietem affert: Dii boni! quid lucri est emori? aut quam multi dies reperiri possunt, qui tali nocti anteponantur; cui similis futura est perpetuitas omnis consequentis temporis? quis me beatior?

"Sin vera sunt, quæ dicuntur, migrationem esse mortem in eas oras, quas, qui e vitâ excesserunt, incolunt; id multo jam beatius est, te, cum ab iis, qui se judicum numero haberi volunt, evaseris, ad eos venire, qui verè judices appellentur, Minoem, Rhadamanthum, Æacum, Triptoleum; convenireque eos, qui justè et cum fide vixerint. Hæc peregrinatio mediocris vobis videri potest? ut vero colloqui cum Orpheo, Musæo, Homero, Hesiodo liceat, quanti tandem æstimatis? equidem sæpe mori, si fieri posset, vellem, ut ea, quæ dico, mihi liceret invenire. Quanta delectatione autem afficerer, cum Palamedem, cum Ajacem, cum alios judicio iniquorum circumventos convenirem: tentarem etiam summi regis, qui maximas copias duxit ad Trojam, et Ulyssis, Sisyphique prudentiam: nec ob eam rem, cum hæc exquirerem, sicut, hic faciebam, capite damnarer.

"Ne vos quidem, judices, hi qui me absolvistis, mortem timueritis. Nec enim cuiquam bono mali quidquam evenire potest, nec vivo nec mortuo: nec unquam ejus res a diis im-

mortalibus negligentur. Nec mihi ipsi hoc accidit fortuito. Nec vero ego iis a quibus accusatus sum, aut a quibus condemnatus, habeo quod succenseam, nisi quod mihi nocere se crediderunt. Sed tempus est," inquit, "jam hinc abire me, ut moriar; vos, ut vitam agatis. Utrum autem sit melius, dii immortales sciunt: hominem quidem scire arbitror neminem." Næ ego haud paulo hunc animum malim, quam eorum omnium fortunas, qui de hoc judicaverunt. Etsi, quod præter deos negat scire quenquam, id scit ipse, utrum melius sit: nam dixit ante. Sed suum illud, nihil ut affirmet, tenet ad extremum. Nos autem teneamus, ut nihil censeamus esse malum, quod sit a naturâ datum omnibus.

## NARRATIO DECIMA NONA.

### MANLIUS.

Quum Romanis adversus Latinos Tusculanosque pugnandum esset, placuit consulibus T. Manlio Torquato, et P. Decio, ut bellum severo administraretur imperio, et disciplina militaris ad priscos redigeretur mores: edixrêuntque ne quis extra ordinem in hostes pugnaret. Fortè inter cæteros turmarum Præfectos, qui in diversas partes missi erant exploratum, T. Manlius consulis filius cum suis turmalibus accessit prope stationem Tusculanorum equitum, quibus præerat Geminus Metius, vir tum genere tum factis clarus. Is ubi Romanos equites cognovit, insignemque inter eos præcedentem consulis filium, paululum ab suis equo pro-  
 vectus: "Visne," inquit, "dum illa dies venit, quâ consulares exercitus cum Latinis decertabunt, interea tu ipse congredi mecum, ut utriusque nostrum eventu cernatur, quantum eques Latinus Romano præstet?" Movit ferocem animum juvenis seu ira, seu detrectandi certaminis pudor, seu inexsuperabilis vis fati. Oblitus itaque imperii patrii, consulumque edicti, ruit in id certamen, in quo haud multum intererat vinceretne, an vinceretur.

Equitibus cæteris velut ad spectaculum, utrimque sum-  
 motis, Metius et Manlius adversos concitârunt equos, et cum infestis cuspidibus concurrêrunt. Romanus Tusculanum ex equo excussum transfixit, spoliisque lectis ad turmam suam re-  
 vectus in castra ad patrem venit. Tum: "ut me," inquit, "omnes tuo sanguine verè ortum prædicarent, provocatus ab hoste, hæc arma ex eo cæso capta attuli." Quod ubi audivit consul, extemplo filium aversatus, et patrio amoris præferens rempublicam, cujus intererat exercitus in gravissimo bello animadvertionis metu contineri, milites classico advocari

jussit. Qui postquam frequentes convenêre: "Quandoquidem," inquit, "tu, Tite Manli, neque imperium consulare, neque majestatem patriam veritus, in hostem pugnâsti; et solvisti, quantum in te fuit, disciplinam militarem, quâ Romana res stetit ad hanc diem: nos potius pro nostro delicto plecti oportet, quam rempublicam luere peccata nostra magno suo damno. I, lictor, deliga ad palum."

Exanimati omnes tam atroci imperio, et quasi districtam in se cernentes securim, metu magis, quam modestiâ, quievêre. Postquam cervice cæsâ fusus est cruor, cum libero conquestu coortæ voces sunt, ita ut neque execrationibus parceretur. Deinde spoliis contectum juvenis corpus a militibus crematum est, structo extra vallum rogo.

Fecit atrocitas pænæ de Manlio sumptæ obedientiorem duci militem, et ea severitas ad felicem belli exitum profuit. Cum T. Manlius consul Romam victor rediit, ei venienti seniores tantum obviam exiêrunt: juvenus et tunc et omni deinde vitâ aversata eum execrataque.

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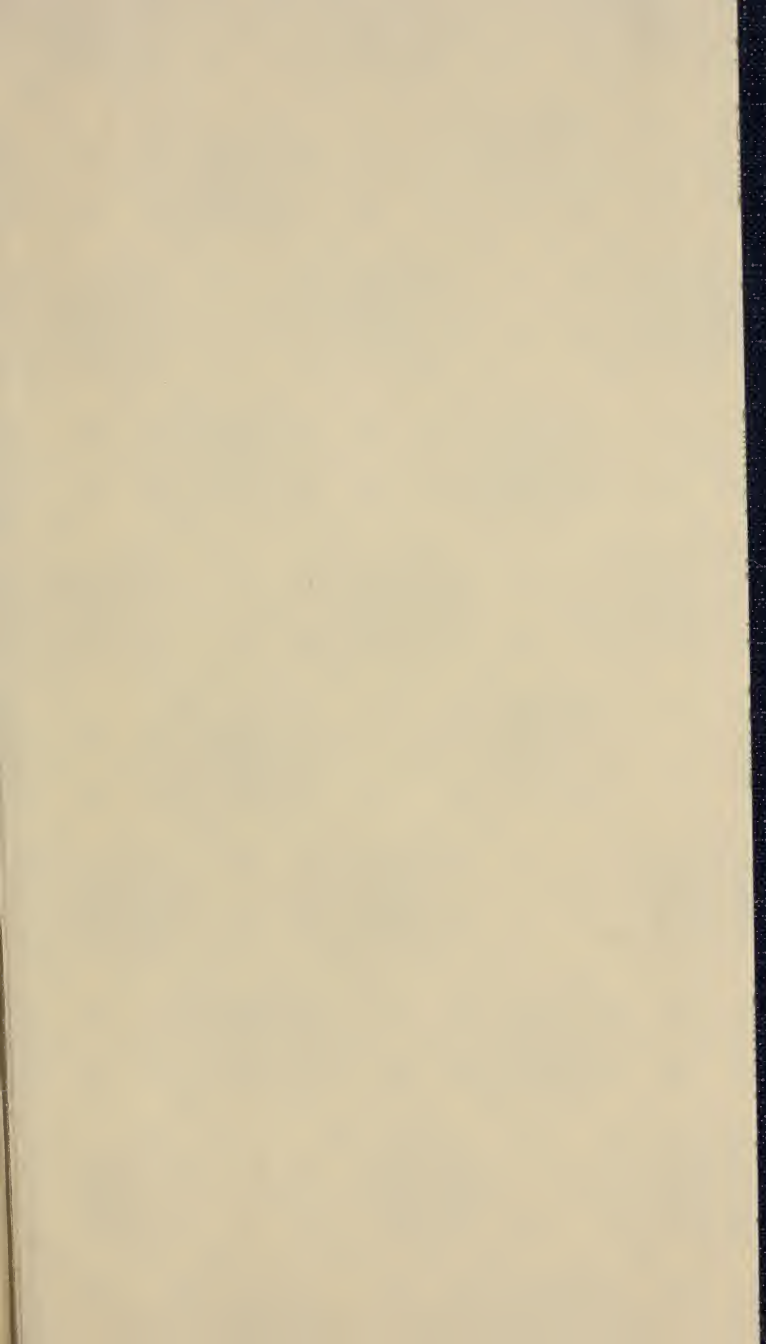
#### ERRATA OF KEY.

| Page  | Line  |              | for              | read             |
|-------|-------|--------------|------------------|------------------|
| " 7,  | 23,   |              | sparsæ,          | sparsa.          |
| " 8,  | " 6   | from bottom, | ætas             | æstas.           |
| " 13, | " 1,  |              | the saurus,      | thesaurus.       |
| " " " | 17,   |              | deligit patriam, | diligit patriam. |
| " 26, | " 25, |              | fractu           | fructu.          |
| " 28, | " 1,  |              | gessiti          | gessisti.        |
| " 32, | " 19, |              | facit            | fecit.           |
| " 35, | " 5,  |              | hauriendum       | hauriendam.      |
| " 37, | " 33, |              | vinientes        | venientes.       |
| " 39, | " 27, |              | attrectavenit    | attrectaverit.   |
| " 51, | " 2   | from bottom, | venturi          | ven turæ.        |
| " 52, | " 23, |              | anulum           | annulum.         |
| " 55, | " 15, |              | fratum           | fratrum.         |
| " 56, | " 11, |              | surperstes       | superstes.       |
| " 57, | " 7,  |              | recepio          | recipio.         |
| " 83, | " 19, |              | apperuit         | aperuit.         |
| " 85, | " 9,  |              | Hebæorum         | Hebræorum.       |
| " 99, | " 7,  |              | unxerunt         | junxerunt.       |

#### ERRATA OF LATIN READER.

| Page  | Line  |              | for        | read         |
|-------|-------|--------------|------------|--------------|
| " 16, | 22,   |              | perdendum  | perdendam.   |
| " 24, | " 3d  | from bottom, | pincinarum | pincernarum. |
| " 29, | " 17, |              | faatres    | fratres.     |

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